THE

MISSIONARY HERALD.

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ON January 21 and 22 the Coöperating Committees of New York, Chicago, and Boston, in connection with the Executive Officers of the Board, the District Secretaries, and representatives of the Woman's Board, met for consultation in reference to the interests of our foreign missionary work, and especially as to the energizing of the agencies at home by which the needed supplies of men and money might be secured. It was agreed that more responsibility should be laid upon the Corporate Members of the Board, and that the members in the several states should be specially organized for the prosecution of the work in their respective districts. With this thought in view, it was felt that the Corporate Membership of the Board might well be enlarged from 350 to 500, and that this membership should be considered not as an honor, but as a call to special service and responsibility. It was the unanimous judgment that this vast work of foreign missions, covering so many forms of work in distant lands, should not be left for its support to box collections, and that a much more systematic and personal appeal should be made to each individual Christian. It was urged that more vigorous efforts be made to enlist Sunday schools and Young People's Societies of Christian Endeavor in this great enterprise. The formation of mission study classes was cordially approved. The need of increased efforts to supply missionary literature, suited to all classes of readers, was emphasized. This free and informal conference was felt by the Executive Officers of the Board to be most helpful to them, as well as giving promise of good results among the constituency of the Board. The Corporate Members of the Board, in some more direct way than by this paragraph, will doubtless hear of the sentiments of the conference in reference to their privileges and responsibilities.

A Valuable Conference.

CONFLICTING reports appear from various sections of China, and from some of these reports it would seem as though the empire was on the eve of another revolution, similar to that of 1900. From other quarters the tidings are peaceful and hopeful, indicating the subsidence of the storm which swept with such fury over the land and seemed a precursor of the fall of the empire. It must be remembered that China has an immense territory, and that communication between its several sections is difficult and slow, so that an uprising in one district may have little influence, and even be practically unknown, in an adjoining province. The recent émeute in the province of Sz'chuen, happily

The Situation in China.

speedily suppressed, was for a while of serious proportions. Yet that wave of rebellion hardly made a ripple among the people of the northern and eastern provinces. Let us keep in mind the vast area and population of China. This western province of Sz'chuen has a population almost as great as that of the whole United States, and an uprising in one of its cities, like Chen-tu, would affect Peking or Shanghai or Foochow far less than a riot in San Francisco would affect New York or New England. Such disturbances will occur here and there, without doubt, in the coming days, for that vast mass of 400,000,000, more or less, ignorant and selfish, might be so wrought upon that a great upheaval would be inevitable. But as yet there are no signs of any such disturbance. The people are not united in purpose; they have separate interests in different sections of the empire; there is no common bond holding them together and no common grievance to arouse them to fury. The government, while convinced as to the need of introducing western arts and sciences, is yet trying to hold in check the new spirit which seeks enlightenment and progress according to twentieth century ideas. The most disquieting movement at the present time is related to the educational reform which the government had inaugurated, and in accordance with which it was hoped that universities under foreign and even Christian instructors would be opened in many provinces. This project gave great promise, but it is most seriously interfered with by the requirement now made that every student shall, twice each month, prostrate himself in the worship of Confucius. This requirement, of course, necessitates the withdrawal of Christian students. Remonstrances have been made against this rule on the ground that the treaties provide that Christian converts shall not be interfered with in their faith and practice. If the government insists upon enforcing the regulation, it will surely necessitate the withdrawal of Christian and foreign teachers from the new universities, and will utterly defeat the plan in their establishment. We hope that influences may be brought to bear which will insure the repeal of the obnoxious decree. So far as our own missions are concerned, the reports are altogether hopeful, with no indication of any revolutionary movements.

The Institute for Girls in Spain.

Although the site for the Institute for Girls in Spain, at Madrid, has been secured and the building is in process of renovation, the Institute cannot be transferred from Biarritz until the coming autumn, when it is hoped that everything will be in readiness for its reopening on Spanish soil. A meeting in the interests of this Institute was held in the Old South Church, Boston, on January 25, at which, in the presence of a large audience, addresses were made by Dr. A. J. Lyman, Dr. E. E. Hale, President Tucker of Dartmouth College, and President Eliot of Harvard University, and others, endorsing this Institute, and commending it heartily to the confidence and support of all Americans who desire to extend a friendly and helpful hand to the Spanish people. Nearly $20,000 were secured in connection with this meeting, but the Institute greatly needs, and should receive speedily, about $40,000 more, in order to provide the needed buildings and place it on a secure foundation.

Financial.

THE report of the receipts of the month of January given below shows an increase over January of last year of $3,875.48, so that the decrease of $27,558.28 at the end of four months of our financial year, reported in our last number, now stands, at the end of five months, as $23,682.80. We hear of some churches which, through the personal labors of individuals, have made large increase in their gifts, and others from which we hope to hear soon are working in the same line.

	January, 1902.	January, 1903.
Donations	$70,600.84	$74,680.04
Legacies	14,202.88	13,999.16
	$84,803.72	$88,679.20

	5 mos., 1902.	5 mos., 1903.
Donations	$235,327.93	$229,964.32
Legacies	37,818.19	19,499.00
	$273,146.12	$249,463.32

Decrease in donations for five months, $5,363.61; decrease in legacies, $18,319.19; total decrease, $23,682.80.

Many of our friends are recognizing the need of vigorous and united efforts to meet the exigencies of the hour. The Lord is answering our prayers by blessing our work abroad. Let us not cease to pray that He would bless the churches at home by increasing their love and loyalty to Christ, and so bringing them to the adequate support of His work in the missionary field.

"The Friend" of Hawaii.

WE regret to say that the copies of the special edition of *The Friend*, which we offered to send to applicants so long as our expected supply lasted, have not reached us. The reason for the delay is unknown, but we have looked every day for a month past for 500 copies ordered, and which will doubtless arrive before a great while. Those who have applied to us for copies may expect to receive them as soon as they reach the Missionary Rooms.

Prayer for Missions.

THE Tenth Annual Conference of Foreign Mission Boards in the United States and Canada was held in New York, January 14 to 15, and was a meeting of great interest to the representatives who were present from over thirty missionary boards. While discussing during its four sessions missionary principles and methods, the Conference was greatly impressed with the need of special prayer for the blessing of God upon this vast enterprise of the evangelization of the world. A committee was appointed to draw up an appeal to be sent to the various missionary boards, calling for the observance of a special season of prayer for this work by individuals and Christian congregations, naming the week beginning April 5, ending with Easter Sunday, April 12. The hope is expressed that by united prayer for this object the people of America, in concert with the Christians in foreign lands, will have their thoughts directed more con-

stantly to this subject throughout the year. Any one desiring to share in this observance can apply for a leaflet containing suggestions to the mission board of his own denomination, or to the committee on "Simultaneous Prayer," Room 25, Bible House, New York City.

What a Loss!

MANY of our readers have greatly enjoyed Dr. Chauncey Goodrich's comments in our last number upon a sentence which the biographer of Bishop Phillips Brooks uses. Dr. Goodrich is not the only one of our missionaries whom this biographer's singular utterance has stirred up. President C. C. Tracy, of Anatolia College, comments thus: "'What a loss to the church if Phillips Brooks had become a foreign missionary!' exclaims his biographer, after setting forth the vast influence of that great man among us. Hold! Let us think a moment. How much greater was Phillips Brooks than the Apostle Paul? And we too exclaim: 'What a loss to the church — and the world — if Saul of Tarsus had *not* become a foreign missionary!' If he, or such as he, had not forsaken all to go and preach the everlasting gospel to benighted Europe, the following appalling losses, so far as we can see, would have resulted: the New Testament would lack three-quarters of the Acts of the Apostles, thirteen powerful epistles, and the most shining example ever seen since Christ himself; the Christian age would never have dawned in Europe; western civilization would never have been evolved; we should all still be heathen; there would have been no great Germany, no mighty Britain, no glorious America, no New England, no Boston, no Phillips Brooks! Who knows whether the final triumph of Christ's cause and kingdom might not have been hastened by half a millennium if Phillips Brooks *had* become a foreign missionary?"

The Plague in India.

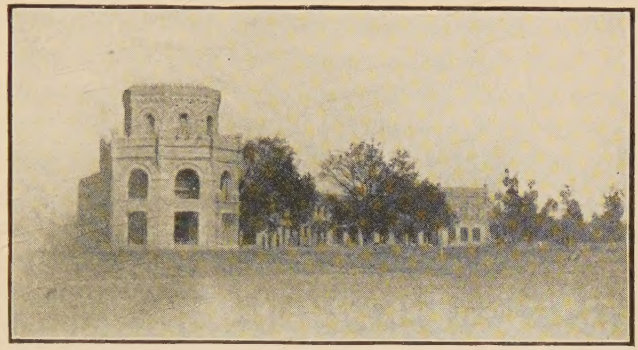
RECENT reports from Ahmednagar and vicinity show that the plague is on the increase in many parts of western India. Members of the Christian communities are being generally inoculated, and on their part there is not much anticipation of danger. But there will be a great many deaths among the natives, and our missionaries will be put to a great deal of trouble and embarrassment by reason of the prevailing sickness.

How the Missionaries Feel.

RESPONSES are beginning to come from some mission fields in reference to the announcement they had received as to the appropriations made them for the present year. Our brethren recognize that the Prudential Committee cannot be blamed for the insufficiency of supplies granted them. Dr. R. A. Hume, of Ahmednagar writes: "You know and we all know that the amount assigned for the general work is absolutely and painfully inadequate. We shall soon have a mission meeting, at which we shall decide upon the apportionment of the $11,000 among us all. I anticipate that we shall not be able to get fifty cents on the dollar for work actually on hand. Some missionaries will feel terribly depressed over it; all of us will feel very, very badly embarrassed."

A SMALL photograph has been sent us, showing the new buildings for the North China College at Tung-cho, now approaching completion. Tung-cho is to be the educational center for our missions in this part of China, and already four missionary residences have been built there within the past year. We shall doubtless have later on some photographs that shall more adequately show the size and construction of the college buildings, but the cut here will give assurance that the work is progressing rapidly, and that this institution is to be reëstablished in full vigor, and that the work, so sadly broken in upon by the destruction that attended the Boxer raid of 1900, is being reëstablished under better conditions than formerly.

North China College.



OUR letters, as well as the newspapers from India, indicate clearly that President Hall, of the Union Theological Seminary, who is now giving addresses and sermons in many parts of India, has been received with much enthusiasm, and has produced a profound impression upon many minds. Some of the reports state that his hearers are not merely listening with admiration, but are moved to open confession of Christ, and it is believed that many conversions have attended the services which have been held. A Christian paper of India thus speaks of Dr. Hall's lectures at Allahabad: "Dr. Hall's lecture on 'The Lord Jesus Christ the Supreme Manifestation of God,' is one of the clearest, most convincing and persuasive presentations of the Deity of our Lord which we have ever heard. Many and many a heart in the large audience must have responded to the truth as it was poured forth through the heart of this messenger of God. In one of the traditions concerning Thomas Aquinas it is reported that, in dream or vision, the Lord stood by him and said, 'Thomas, thou hast written and spoken well of me; what would'st thou have of me?' and the reply came, 'Nothing, Lord, but thyself.' As Dr. Hall spoke of God as Light and Love, incarnate in Jesus Christ, more than one heart in the hushed stillness of that great hall must have felt that a distant glimpse — even that of a doorkeeper in the house of the Lord — of His beauty is better and more to be desired than all the world can give. Dr. Hall has spoken in words that breathe such a message concerning the Lord Jesus that we could wish he might speak it in every city in India." On his arrival at Calcutta, November 13, a meeting to extend welcome to Dr. Hall was addressed by Mr. Moozoomdar and a prominent Hindu judge, and later, at a special session of the Missionary Conference, in reply to addresses of

President Hall in India.

Pacific School of Religion Berkeley, Calif.

welcome, Dr. Hall said it had been his unceasing prayer, since he had received the appointment as Haskell Lecturer, that his mind and heart might be kept "so that every word he spoke should be in loyalty to the deepest and truest expression of apostolic and evangelical Christianity." "He desired that his lips should breathe naught save devoutest loyalty to the unqualified deity of Jesus Christ, the sacrificial and all-sufficient character of his atoning sacrifice, the regenerating and sanctifying power of the Holy Ghost, and the full, vitalizing, saving efficacy of the truth revealed in the divinely inspired Scriptures."

The Chinese and Christianity.

An article in the *Atlantic Monthly* for December, 1902, entitled "Chinese Dislike of Christianity," while commending Christian missionaries as men of intellectual abilities and well educated, and not at all open to the cruel charges of looting sometimes brought against them, yet makes some statements which are far from correct. One of them seems incredible. The writer says: "Several missionaries have told me that the opium traffic, with its horrors, was so evidently an instrument in God's hands for the salvation of Chinese souls, it would be positively wrong for a Christian to attempt its suppression." The statement is so directly contrary to all that is known or believed in reference to missionaries in China that we feel like demanding the names, that if there be any missionary in China who could utter such an atrocious sentiment, he be reported for reproof and recall. If there is any one thing in which the body of foreign missionaries in China is united, it is in efforts to suppress the opium traffic. When the attention of Rev. Dr. Chauncey Goodrich, who for thirty-eight years has traversed China as few missionaries have, knowing the people and the foreigners who dwell among them — was called to the article in the *Atlantic*, he made the following brief comments: "No persons are so constantly and earnestly asking 'Why?' as are the missionaries. None are more ready to accept whatever is good in Chinese life and customs than the missionaries. None wish less to denationalize the Chinese than the missionaries. No sane missionary could ever regard the opium traffic as an instrument of blessing. No man — unless perhaps it be the Negro — loves to sing better than the Chinese Christian. 'How can I keep from singing?'"

A Memorable Celebration.

In the *Missionary Herald* for October last several noteworthy anniversaries which were approaching in the life of Dr. and Mrs. W. A. Farnsworth, at Cesarea, Western Turkey, were referred to, including Dr. Farnsworth's eightieth birthday and the fiftieth anniversaries both of his marriage and his entering with his wife upon missionary work. Letters from Cesarea report the joyful celebrations of these several events, which were held at that station. The golden wedding day, October 21st, was celebrated by a picnic on the top of Ali Dagh, a peak about the height of Mt. Washington, lying between Cesarea and Mt. Argæus. Almost the whole station made the ascent, Dr. and Mrs. Farnsworth being the first to reach the top. On Dr. Farnsworth's eightieth birthday letters were presented him, eighty-four of them in a bound volume, chiefly from friends in America. Other letters, forming a second volume, are in hand

from missionary friends in Turkey, and about forty from native preachers and other native friends, chiefly in the Turkish language. There was a rich outpouring of love and homage to "Father and Mother Farnsworth," as they are affectionately called by those who love them dearly and who recognize gratefully their long and faithful services in the land of their adoption.

Decennial Conference at Madras.

Brief reports have reached us of the sessions of the Decennial Missionary Conference which began at Madras, India, December 15. This was a delegated assembly, and was truly representative of the various agencies at work for the evangelization of India and Ceylon and Burma. The reports indicate that the Conference was most successful, and that the best results may be anticipated from its deliberations in the promotion of harmonious relations between different agencies, as well as the adoption of improved methods in missionary operations. The Conference took strong ground on the question of caste, the native members standing at the front in affirming "that in no case should any person who breaks the law of Christ by observing caste, hold any office in connection with the church." Plans were formed for coöperation in native training institutions, and action was taken in favor of the promotion of industrial training in the Christian schools. A new impulse will surely be given to the work of evangelizing India, by the holding of this Decennial Missionary Conference.

The Retirement of Eugene Stock.

It is with much regret that we notice the withdrawal from the Editorial Secretaryship of the English Church Missionary Society of Mr. Eugene Stock, who for many years has been the editor of the *Church Missionary Intelligencer* and of other publications of the C. M. S. The *Intelligencer* we have long regarded as at the very front of all missionary periodicals. The great ability of Mr. Stock, together with his truly remarkable acquaintance with all missionary affairs, has been matched by an evangelical spirit and a broad catholicity which have made him a Nestor among missionary secretaries and editors. His history, in three volumes, of the Church Missionary Society, in the preparation of which Mr. Stock spent several years, is a monument of patient, conscientious labor, and entitles Mr. Stock to the gratitude of all Christians. We are glad to know that while, on account of the state of his health, withdrawing from the editorship of the *Intelligencer*, Mr. Stock will still be allied with the Church Missionary Society, so that his wisdom and knowledge will still be available in the prosecution of its grand missionary work.

European Turkey.

Our private advices from Macedonia and Bulgaria add little to the accounts given in the daily press. That there is great unrest, with liability to open insurrection and consequent intervention of European powers, cannot be doubted. Yet our brethren at Salonica and Monastir, as well as those in Bulgaria, are kept in peace, and have no apprehensions as to their personal safety. They are not involved in the political strife, and their only anxiety is for the evangelical work to which their lives are devoted.

PRAYER FOR FOREIGN MISSIONS IN THE HOME CHURCH.

I. THE PLACE OF SUCH PRAYER.

BY PROF. EDWARD C. MOORE, D.D., HARVARD UNIVERSITY.

OUR prayer for missions shapes itself according to the end which we set for the missionary endeavor. At one time that end was prevailingly the inward life and the future state of those to whom the gospel was brought. Prevailingly those were the conscious aims of the presentation of Christian truth at home. Preaching was a witness. The result was felt to be largely in the hand of God. Whatever were the limitations of this view, it certainly cast man back upon God in prayer.

Now we have perceived that every aspect of the present and outward life of man has to do with his soul. Redemption is of the whole existence. No one can measure the contribution of missions to civilization. It is but human that the absorption of men and women thus in practical contribution should have pushed off from us a little the mystery and touched the spirit of prayer.

Yet nothing is more obvious than that the betterment of the conditions of life here at home does not always lead to the awakening and purifying of the spirit of those on whose behalf we strive. And nothing is more certain than that the conferment of our whole civilization upon other nations will prove not a blessing but a curse, unless there goes with it also the opening of the sources of the inward life, of the moral purpose, of the spiritual being of men.

Already there are abundant signs that, without the least disparagement of charitable or philanthropic work, there is a recurrence to that sense which was so strong in our fathers that the real problem of life after all is that of the inward man, of the attitude of mind, of the state of the soul. And that inward life, which is in the least like Christ's and can do something of the work of Christ in the world, was never gained or kept without that practice of prayer which is submission to God, communion with God, coöperation with God. It is this inward life, fostered by the spirit of prayer, which makes a man victorious over the ills which beset him and in his own measure the creator of a world in which those ills are to be done away. I should not know how to touch the prayer-life of a congregation save by impressing them with the fact that prayer is indeed no substitute for our work; but it is the *atmosphere* of all our work, and then by making every hour of work for missions begin and end with prayer.

II. HOW TO PROMOTE SUCH PRAYER.

BY REV. CORNELIUS H. PATTEN, D.D., ST. LOUIS.

1. THE minister must have this work on his own heart, and give it a prominent place in his private petitions. When the fire burns there, it is likely to spread.

2. A Prayer Circle is a valuable thing to have in the church. It may be formed for particular objects, such as foreign missions, or, better, as I

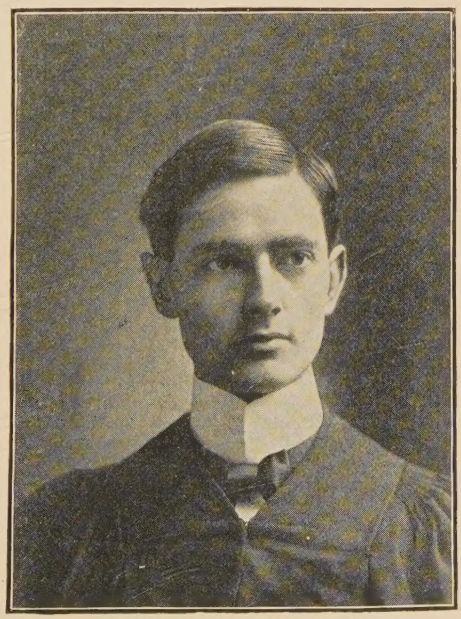
think, to cover the whole life and work of the church. In my own church, a circle of devout women were led to form such a connection, and it brings me more comfort and strength than I can possibly express. Any object I have in mind, the need of the church at home or abroad, I can refer to these praying women with the knowledge that they will keep it on their hearts both in united and private devotions. You may be certain such a circle will pray for foreign missions. They will also pray for their own minister.

3. Foreign missions should unfailingly be mentioned in the general prayer of the Sunday morning service. Every one believes in missions when in the attitude of prayer. How can it be otherwise? The minister is likely to make more converts to foreign missions by his prayers than by the arguments of his sermons.

4. Perhaps we should avoid praying for missions, and pray instead for the missionaries. To pray for a cause seems to be praying for something far away and unreal. We need the vital interest of contact with living men and women. The "Forward Movement" helps prayer in the home church by localizing it. My own church is about to adopt a missionary, and I look for more prayer as a result.

GEORGE WINTHROP HARDING, M.D.

JUST as our last number was going to press, a cable despatch, dated January 14, brought sorrowful tidings of the death of Dr. George W. Harding, of our Marathi Mission. Letters have not yet been received from India concerning the sad event, but we must give in our present issue some notice of this young missionary who, only two years ago, entered upon his work so enthusiastically and with such large promise of success. Dr. Harding was the son of Rev. Charles and Elizabeth D. Harding, and was born at Mahableshwar, India, May 14, 1875. After graduation at Oberlin College, in 1896, he pursued his medical studies at Western Reserve and Rush Medical College. His ambition has long been to return to Sholapur, the place where his father and mother had wrought so effectively, and to carry on, through his medical practice, the work which in his childhood he had learned to love.



GEORGE WINTHROP HARDING, M.D.

No more competent or enthusiastic missionaries have gone forth

from these shores of late than Dr. and Mrs. Harding, Mrs. Harding being the daughter of Rev. Mark Williams, of North China. They were married June 29, 1900, and sailed for India August 4 of the same year. In order to perfect himself for his service, he spent a year in the Presbyterian hospital at Miraj, under care of Dr. Wanless, in the expectation that he would ultimately make his home at Wai. In view of the depletion of the missionary force at Ahmednagar, and especially by reason of the necessary return to the United States of Dr. Julia Bissell, it was thought best to loan Dr. Harding temporarily to the Ahmednagar station. There he had won for himself a warm place in the esteem of his missionary associates as well as among the natives, and the highest hopes were entertained as to his usefulness as a missionary in the coming days. But God in his mysterious providence has cut short his earthly service. We are glad to give from the pen of Dr. Julia Bissell, who had seen something of Dr. Harding's work in India, the following estimate of his life and work: —

"Though permitted to remain in his chosen field but a short time, those who saw the character of Dr. George Harding's work during that period were agreed in predicting for him a career of great usefulness. After obtaining the degree of Doctor of Medicine from his college, the average young physician anticipates keenly a year's experience as Interne in some hospital, to supplement his college course by practical work under able physicians. With unusual foresight Dr. Harding chose to spend this year in a mission hospital in India, where he would be brought into direct contact with the diseases and conditions of life he was sure to meet in after years. During the year spent with this object, in a hospital of the Presbyterian Board in Miraj, Western India, he had many opportunities of observing the conditions of the people for whom he expected to labor, and he improved these opportunities well. From the first, surgery had special attractions for him. He had the quick eye and the sure, skillful hand that mark the surgeon. Though venturesome, he showed also caution, and an ability, rare in one of his years and experience, to comprehend a case and to devise the means of relief by the knife, when the knife was indicated. The confidence in himself which the successful surgeon must have, Dr. Harding possessed, and he inspired confidence in his assistants and patients. His professional work was marked by thoroughness and the ability to make the most of the means at his disposal.

"While his reputation as a surgeon spread rapidly, he was known also as the Christian surgeon who served his divine Master. His rare musical ability was a source of great pleasure and refreshment to his missionary associates, and an aid in the services of the church for which he was organist.

"He has been called upon literally to give up his life for the people for whom he had chosen to work. The loss to India, to the Marathi Mission, seems great. Seldom have we seen a worker who gave such promise of usefulness, who adapted himself so readily to the people and to his work."

AHMEDNAGAR, ONE CENTER OF CHRISTIAN INFLUENCE IN INDIA.

BY REV. R. A. HUME, D.D.

SINCE India is to be the principal country studied in many missionary circles in 1903, it may be helpful to give a condensed pen picture of one center of Christian influence connected with one American mission in this country. To a considerable extent this description is statistical, but no other form of printed statement would probably give a better idea of the situation.

Ahmednagar is a city of 35,000 inhabitants, 150 miles east of Bombay, and the center of the Ahmednagar district, with a population of 837,774. In this city and immediate vicinity the Marathi Mission of the American Board has a considerable staff of workers and a large Christian community. It also has a missionary family and staff of workers at Rahuri, twenty-four miles

THE FIRST CHURCH, AHMEDNAGAR.

northwest, in the Ahmednagar district, and still another missionary family and staff of workers at Vadala, twenty-six miles northeast. The Society for the Propagation of the Gospel Mission of the Church of England has its headquarters in the cantonment outside of the city, and district headquarters in two places, with a good many agents and Christians to the northeast and northwest. In the city there is a normal school of the Christian Literature Society, and a rug factory of the Industrial Missions' Aid Society and Company. According to the government census of 1901, the population of the Ahmednagar district had decreased in the preceding decade by 52,000 on account of famine, plague, and emigration, while in the same decade the Christian population had increased 300 per cent, *i. e.*, from 6,734 to 20,864. According to the same census, the Christians of Ahmednagar City numbered 3,572, *i. e.*, ten per cent of the whole population, and 2,100 of these, *i. e.*, six per cent of the population, were connected with the American Mission. The following is a condensed statement of Christian work which is being carried

on from the station of Ahmednagar City alone, except the work of the Society for the Propagation of the Gospel: —

The American Marathi Mission has three ordained missionaries with their wives — Rev. R. A. Hume, D.D., Rev. James Smith, and Rev. H. G. Bissell; two medical missionaries, one married — Dr. G. W. Harding[1] and Dr. L. H. Beals; two industrial missionaries with their wives — Mr. D. C. Churchill and Mr. J. B. Knight; three ladies for the usual departments of mission work — Mrs. M. E. Bissell, Miss B. Nugent, and Miss F. E. Hartt; and one industrial missionary lady — Mrs. Wagentreiber. In the city there are two churches. The first church has 1,143 names on its roll, of whom 569 are communicants, 253 are adult catechumens, and 321 are baptized children. Of the communicants 108 were received in 1902. Its Sunday school has 1,139 members, in three sections. This church pays for its pastor, sexton, church repairs, and cemetery peon, and contributes something for its poor, for the Bible and Tract Societies, and other objects with moneys received from its own members and the slight sums put into its offertories from missionaries and visitors. Its Christian Endeavor Society has nine sections, with 679 members. The second church, with about sixty-five members, has no pastor, but a committee of intelligent and earnest men conduct in turns all its services. In its constitution it has a rule, which cannot be changed except by a three-fourths majority, that it will not receive mission money.

There is a theological seminary, whose instructors are Dr. Hume, Mr. Bissell, and an Indian Christian, Mr. N. V. Tilak, with two classes of twenty-seven students, one of which is instructed wholly in the Marathi language, and the other class half in English and half in Marathi. On the 29th of November last, twenty-one students of one class were graduated, after a course of four years. There is a school for training women for Christian work, superintended by Miss Nugent, in which there is one class of seven women taught wholly in Marathi, and another of four taught wholly in English. While learning themselves, these women instruct Hindu and Christian women, and Miss Nugent periodically examines those whom they have taught.

Mrs. Bissell, senior, who is now in her fifty-second year of missionary labor, superintends sixteen other Bible-women, who give a part or all of their time to teaching Hindu and Christian women in classes or in their homes. In ten such classes over two hundred illiterate women are taught assigned lessons in Christian truth and Christian living, and some are taught to read. Twice a year these classes are examined. Three days a week, at noon, Mrs. Bissell has a class of thirty Christian women for Bible study, and once a month she conducts a mothers' meeting.

There is a High School, superintended by Mr. Smith, which has ten instructors and 190 Anglo-vernacular pupils, a considerable part of whom are boys from Christian families, and three are Christian girls: and which has a preparatory department of 225 boys and seven masters. There is an excellent hostel, in which many of the pupils live.

There is an advanced school for Christian girls, superintended by Miss

[1] A cable despatch, dated Ahmednagar, January 14, announced the death of Dr. Harding.

Hartt, with 350 pupils, of whom 150 are boarders. It has two departments: one English, in which 200 are learning that language, and a vernacular and

THEOLOGICAL STUDENTS AND INSTRUCTORS, AHMEDNAGAR SEMINARY, 1902.

normal department, with 150 pupils. Drawing is taught to every pupil. Seventy girls are being taught lace-making as an industry. Seventy-seven pupils are church members, and twenty are in the catechumen's class. The

Christian Endeavor Society of the school has eighteen active and forty-six associate members. Three day schools for non-Christian girls, two for the higher classes and one for the backward classes of the community, with an average attendance of seventy-five each, are superintended by Mrs. Smith. In addition, these schools are daily inspected and superintended by a well-educated Indian Christian lady, who also visits the homes of the pupils. There are also three day schools for non-Christian boys.

An unusual amount of attention is paid to industrial training in Ahmednagar. Mr. Smith superintends an industrial school, in which 413 boys and girls are taught three industries — rug-weaving, metal-hammering, and carpentry. Mr. Churchill, a mechanical engineering expert, who came in 1901, has devised an improved hand-loom, which can turn out thirty yards of cloth a day, which is two or three times the output of other hand-looms. His looms and devices are inexpensive, and such as common weavers can understand and repair. At present he has twenty-one boys and some men working at weaving and carpentry in his workshop. Soon a large building will be erected, in which many lads will find employment. Mr. J. B. Knight is the agricultural expert, who also came from America in 1901. He has a class of forty boys — mostly famine boys — who work at farming half the day and study the other half, who are being trained to become better farmers than are usually met with. Also, he has an advanced class of ten young men, who together with practical farming are receiving English instruction in Agricultural Chemistry and similar subjects, to become fitted to act as agricultural leaders in various districts. Mrs. Wagentreiber is the lady industrial expert, who quite recently joined the station. She teaches lace-making to seventy girls, and also to women, who will become teachers of lace-making in other stations.

The medical work, which was conducted for ten years by Dr. Julia Bissell, who is now in America on sick furlough, has been conducted by Dr. G. W. Harding and Dr. L. H. Beals, with three hospital assistants, two trained nurses, and the usual subordinates. They have a dispensary in the heart of the city, and in the outskirts one ward for men and another for women, which are always full. A large modern hospital for women and children is in process of construction.

From January to November, 1902, a book depot sold 4,226 Bibles and Bible portions, 6,018 books and pamphlets published by missionary societies, and a considerable amount of government schoolbooks and stationery. The sale of Bibles was unusually large, because Boer prisoners from South Africa, who were in Ahmednagar for most of the year, bought many. One Indian Christian on his own responsibility edits and publishes a monthly Anglo-Marathi paper, called *The Christian.*

In the great famine of 1899–1900, American missionaries received a large number of famine children. Of these, 884 are still in the care of Ahmednagar missionaries. They all receive secular and religious instruction, and many of them are employed in housework and other industries, such as metal-hammering, weaving, carpentry, farming, etc. Many have learned to

cook and to sew their own garments. Many have kindergarten fingerwork and drawing. This regiment of famine children, who are being carefully trained, forms a unique and promising section of the Christian community.

From Ahmednagar City as a center, district work is conducted in three directions. As far as twelve miles to the north, in what is called the Jeur district, Mrs. Bissell, senior, superintends the work of six churches, having 544 communicants, two pastors, four preachers, and eight schools. As far as thirty miles to the south, in what is known as the Kolgaw district, Mr. Bissell superintends five churches, with 247 communicants, ninety-three catechumens, and 477 under constant Christian influence, one pastor, thirty-one other agents, and ten schools. For twenty-five miles to the west, Dr. Hume superintends work. In connection with twenty-four of those villages, there are six churches with about 489 communicants, 337 baptized children, 224 adult catechumens, five pastors, and thirty-eight other agents. In some of the

MISS NUGENT'S BUNGALOW, WITH FAMINE CHILDREN, AHMEDNAGAR.

seventeen churches in these outlying villages, a considerable amount for the support of pastors is secured from the Christians and Hindus. The large and fruitful work of the Rahuri and Vadala districts in the northern part of the Ahmednagar field is not described in this statement.

In the city five houses for missionaries and a dozen other good buildings afford accommodation for schools, medical and industrial work, famine children, book depot, etc. But there is urgent need of funds to complete a large church edifice, the foundations of which have been laid, and which is planned to seat 1,300, according to the congregations which need to use it.

The Christian Literature Society of Great Britain not only develops Christian literature, but conducts an excellent normal training institution, superintended by Mr. and Mrs. J. S. Haig. This institution has, since 1866, sent out 690 Christian teachers, a good many of whom afterwards became pastors and preachers of the American Mission. At present there are eighty lads in the normal department and 225 in the practicing school. The Chris-

tian influence of the school is so decided that of the Hindu boys who enter it few leave without professing faith in Christ.

The Industrial Missions' Aid Society, a new organization, of which Mr. H. W. Fry, of London, is the founder and main force, has a factory for making and selling Persian rugs. Mr. W. H. Wild is the manager. The American Mission in its industrial school trains boys and girls in rug-weaving, and when these are skillful enough to earn a living, the Industrial Missions' factory gives them employment. Ordinarily it has employed about one hundred boys and seventy-five girls.

These statistics may mean a great deal or only a little, according as one can adequately appreciate what they imply. Those who live here and have seen the work grow, know that Christian ideas and Christian life and Christian forces have a deep, a widespread, and a hopeful hold on Ahmednagar City and the Ahmednagar district. In this one city ten per cent, and in

ORPHANAGE AND WIDOWS' HOME, UNDER CARE OF MRS. R. A. HUME, AHMEDNAGAR.

some smaller towns, a larger per cent of the population is Christian in name, while Christian beliefs and hopes are powerfully affecting many who have not the Christian name. A prominent Parsi citizen said to another citizen, "When I see these large companies of Christians, and these substantial buildings, I say, 'The Christians are going to capture Ahmednagar.'" The other replied, "Do not say, 'are going to capture,' say, 'they have captured Ahmednagar.'" Except a handful of Parsis, the Christians are easily the most literate, the most enlightened, the most sanitary section of the community. Some Christians are influential members of the whole community.

Within the past few weeks a Christian young man, born and trained in Ahmednagar, has been appointed in another district a mamlatdar, *i.e.*, the highest government official in a county. Two intelligent, upright, well-to-do Christians are the best builders and contractors in the district. There are many Christian farmers. In scores of Christian homes the wife and mother occupy the honored place which the Lord Jesus enables her to hold. There

are many who in one way and another witness for Christ. When the first serious plague epidemic occurred in 1898, each of the twelve wards of the city was placed in charge of a plague superintendent, two of them being Christians. When the epidemic was over, the collector, *i. e.*, the highest English official, said to a missionary, "The only ward superintendents against whom charges of intimidation or bribery were not brought were the two Christians." One of those was soon after made the head sanitary officer of the city, which position he still holds. Sixty years ago, when a missionary lady proposed to open schools for girls, prominent men in Ahmednagar said, "First teach our donkeys to read, then try the girls." In this city today, 1,426 girls and women, *i. e.*, four per cent of the population, are under instruction, beside the considerable number of literate women. Many persons say, "We are too old to change, but our children are sure to become Christians."

The Christians of Ahmednagar take the words of the Psalmist of old, "Our mouth is filled with laughter and our tongue with singing: then said they among the heathen, 'The Lord hath done great things for them.' The Lord hath done great things for us whereof we are glad."

THE GROWTH OF PROTESTANT MISSIONS IN INDIA.

A PAMPHLET of 70 large quarto pages giving the statistics of Protestant Missions in India, Burma, and Ceylon, prepared by the Calcutta Missionary Conference, based on returns sent in after the close of the year 1900, has been forwarded to us by Dr. Robert A. Hume, of Ahmednagar. These are the Decennial Statistics, and as this form of statistical tables was in use in 1851 there are now five decades for comparison. The reports here given are of very great interest and value. The comparative summary includes Burma with India and Ceylon, but as the work of our own American Board does not touch Burma, we have prepared the following table giving the figures of India and Ceylon by themselves, with a column showing the gains of the last decade. The most striking facts as shown in the table are the following: The increase within fifty years in the number of ordained foreign missionaries has been from 373 to 1,051, while the native pastors have increased from 29 to 1,077, and the catechist preachers from 551 to 6,281. The growth of the native agency is thus strikingly illustrated. The native congregations have grown from 310 to 5,610, and the communicants from 17,306 to 313,513, while the pupils in the schools, male and female, number almost 400,000. The progress in the female education is a marked feature in these returns. In the early days social customs and unbelief in the capacity of women for education were high barriers against female education, but each decade has witnessed a marked advance in the number who have sought Christian instruction, so that now there are reported no less than 116,112 in schools for girls, beside nearly 40,000 who are receiving instruction in the zenanas.

FIVE DECADES OF MISSIONARY WORK.

	1851	1861	1871	1881	1890	1900	Gain in Last Decade.
Ordained Men: Foreign and Eurasian.	373	535	519	622	895	1,051	156
Female Agents: Foreign and Eurasian.	——	——	1,329	2,371	4,256	7,527	3,271
Ordained Natives.	29	139	304	560	912	1,077	165
Catechists and preachers.	551	1,368	2,169	2,620	3,875	6,281	2,406
Congregations.	310	515	2,619	4,008	5,049	5,610	561
Communicants.	17,306	28,835	57,980	120,168	190,904	313,513	122,609
Adherents.	102,951	154,004	255,634	453,080	582,103	888,394	306,291
Sunday School Membership.	——	——	——	79,281	152,122	302,301	150,179
Pupils, Male.	63,855	70,073	108,449	165,354	212,952	279,466	66,514
Pupils, Female,	16,441	24,815	29,113	61,693	86,758	116,112	29,354
Zenana pupils.	——	——	1,997	9,132	32,659	39,894	7,235

This pamphlet of Decennial Statistics contains, first a table entitled "General," giving the details of direct Christian work of missionary societies in the different provinces of the empire. These tables occupy 33 pages. Table 2, covering 16 pages, reports the educational work, and Table 3, filling 8 pages, gives the medical work. These are followed by a Directory of Medical Missions and summaries of the preceding tables. These statistics are compiled from returns received from 73 missions, of which 17 are Baptists, 2 Congregationalists, 6 Church of England Societies, 15 Presbyterian, 2 Methodist, 7 Lutheran, Moravian and Friends 2, and 22 other missions, mostly small and local. The pamphlet also contains a statement drawn from the returns of the Government Census completed in 1901, showing the changes within the last decennium in the adherents of the different religious faiths in the Indian Empire. In these tables we subtract the report from Burma, so as to give India and Ceylon alone.

ADHERENTS OF VARIOUS RELIGIOUS FAITHS IN INDIA AS SHOWN BY THE GOVERNMENT CENSUS OF 1891, AND THAT OF 1901.

Religions.	1891.	1901.
Native Christians.	1,935,230	2,535,122*
Hindu.	207,558,295	206,861,592
Mohammedan.	57,067,524	62,118,631
Buddhist.	243,111	292,638
Animistic.	9,112,017	8,184,758
Sikh.	1,904,473	2,188,743
Jain.	1,416,638	1,334,055
Zoroastrian (Parsee).	89,806	93,945
Jewish.	16,843	17,543
Minor and unspecified.	42,714	2,861

*To these may be added Foreigners and Eurasians, making a total of 2,775,716.

The revelations of this census have greatly surprised the officials of the Government, who had not anticipated such a remarkable advance in Christian work, and they should inspire the disciples of Christ with new faith and zeal in labors for India.

LETTERS FROM THE MISSIONS.

Madura Mission.

DINDIGUL STATION.

After the death of Dr. Chester, the care of the Dindigul station was placed upon Mr. Chandler, of Madura, who also had the oversight of the Palani station. Recognizing the increased responsibility placed upon them, the Indian workers at Dindigul have faithfully continued their services in all departments. Mr. Chandler writes: —

"The West Dindigul Church has for the first time entirely supported its pastor. When it seemed an impossibility, a Harvest Festival was held that developed considerable enthusiasm, and brought in an offering of Rs. 72 (nearly the amount of the pastor's salary for four months) and that solved the difficulty, for this year at least.

"It was a sad necessity that required the dismissal, for want of funds, of more than twenty workers, but Dr. Chester had been depending on resources that entirely disappeared with his death, and this action was imperative. The whole medical department was abolished, one man being kept on as a medical catechist, for the benefit of the other departments. The special meetings held by Evangelists Eddy and Azariah in November were helpful to the spiritual life of many. The European residents have rendered much kind assistance to Mrs. Chester and the work.

MADURA CITY.

"Many of the Christian people have manifested a desire for a true revival, and for seeing souls gathered in as the fruit of mission work. The women of the East Gate Church have started three new Sunday schools. Street preaching in five centers in the town has been kept up at the expense of the Indian Christians. Some poor people in the suburbs have faithfully utilized their opportunities for religious conversation with their fellow coolies at work on the railway. Those who are isolated from other Christians in villages are faithful in reading their Bibles and in laying by their offerings of grain to be presented when they may have opportunity. They also preach, in their simple way, the story of Christ. Family prayers have increased, and a desire shown to join the church. Work among the children has borne rich fruit. Eight children in one small village are reading the Bible in their homes as the result of the Sunday school held by a Christian woman who keeps an independent day school. A Hindu lad paid one rupee for a Bible, and the Mohammedan boys attending a mission school take interest in studying the lessons for Sunday on Saturday. Other boys, both Hindu and Mohammedan, attend family prayers in the house of their teacher, and are eager to learn recitations for their Christian Endeavor meetings.

"As I have moved about in Madura town and in the three stations in my care, I have been impressed again and again with the great opportunities for splendid work offered to anyone who wishes to make his life tell in the service of the Lord."

MANAMADURA.

Mr. Holton reports much touring done during the past year and a number of itineracies. He speaks of visiting many places at a distance from the stations and along the boundaries, and sometimes across the boundaries of other station fields when he was nearer to a village than any of his associates were likely to be. He writes: —

"I have done a good deal more in this line than I shall probably be able to do next year, after Mr. Vaughan shall have left the whole great station and its multiform work to me. We are working together to perfect methods and to put as much as we wisely can of the actual work of supervision on the pastors and the superintending catechists, whom we are appointing to the oversight of various sections or 'circles' of the station. These all constitute an advisory committee, to which all questions that come up are referred before the station committee, consisting of the pastors and ourselves, takes them up. This weeds out the unnecessary matters and gives us considerable light on the remaining questions, besides putting wholesome responsibility on pastors and catechists, as well as relieving us from a deal of 'serving of tables.'

"There have been a number of accessions this year from the Hindus in the villages scattered over this pastorate — mainly from one caste and from low motives, quarreling with their village employers or masters — for they are practically slaves to the customs of village life. We are not unduly elated over their coming, nor discouraged at their motives; we recognize the facts and try to make the best out of them. What does cause us discouragement is the low quality of life among even our Bible-women, teachers and catechists. Quarrels, evasions of truth and trust, worldliness, — these all discourage us, and of course constitute a great hindrance to the growth of Christian character in the Christian community itself, and gives the Hindus the argument against the Christian religion as an ethical system that they are not slow to use.

"We are expecting Mr. George S. Eddy here for the second time this year, the 9th to the 14th of next month, for just such work among the Christians of this station as he has been doing in Tinnevelly and Travancore, and is now doing in Jaffna. He clearly realizes that his best work for the Hindus is to be done through the Christian community."

REVIVAL AT ARUPPUKOTTAI.

Under date of December 9, Mr. Hazen sends the following joyful news from Aruppukottai: —

"God has been moving upon his church here recently in a wondrous manner and has filled our hearts with great gladness. I have long been praying that our workers might be quickened to a new life, but was not prepared to see such manifestations of His presence as we have witnessed. Two men from the Madras Y. M. C. A., one Mr. G. S. Eddy from America, the other a noble native worker named Mr Azariah, arranged to hold a four days' evangelistic service with our people on the 26th to 30th of November. We prayed much for the meetings and brought all our Christian workers in. Four services a day were held and all was aimed at the workers. Sin was held up in all its enormity. God was at work there, for the men came to me in private, one after another, made the most humiliating confession of sin, asked my forgiveness, and restored money which they had stolen from the mission. They were all small sums, varying from ten cents up to one or two dollars. But this dishonesty had hardened the conscience and robbed them of power. Their consciences were unusually tender and sins of all kinds and description were confessed with tears and sobs. It broke

them all up. I just wanted to put my arms around them, as we took the matter to the Lord and told Him all about it. I loved those men as I never had loved them before. Eighteen of them came to me of their own accord. It was truly wonderful, and I never had such an experience in all my life. I now know the men and they know me as never before. From this time we shall be a new band of Christian workers. Pray for us, that this may be the beginning of a great blessing throughout the station.

"A second item of interest is that twenty-one families of the Maravar caste, making in all, about eighty-five souls, within two months have decided to become Christians. These men are the highway robbers of the district — bold, rough fellows, whom all fear and at whose door all robbery and crime are laid. But they are worth saving and make splendid Christians when converted. God's hand is in this movement, and we expect more from it still.

"A third item is of another nature. Satan has waked up and is very angry. In this place the Bible-women are doing a great work. Many of their pupils give evidence of being truly converted and wish to come to church. Some of them have done so, although forbidden by husbands and friends. Last week two of them, on their way to the house of God, were beaten and carried back. One woman, named Veerakkal, of the Naick caste, has had to go through a fiery furnace. She has been married ten years, but has no children and consequently is hated and scolded by husband and friends. The husband always speaks in anger to her and makes her work in the fields like a slave. Last year she fell sick and was near to death's door. Her hearing was gone and she was just alive, but she said that if the missionary and missionary lady would come and pray with her, she would recover. Very reluctantly the husband called us. We went, and while Mrs. Hazen was praying, Veerakkal's hearing came back to her and she immediately began to amend. In two or three days she was up and at work. All acknowledged that she was saved by prayer. But her friends did not keep their promise to let her be a Christian. She still held on to Christ, and they held on to their bitter opposition. They said she had better die than be a Christian, took her Bible away from her, and threatened all sorts of things. She stole away from her wretched home and came here to us and said, 'Take my jewels, take my clothing, take all I have, but let me have that blessed Bible.' She even said that she would run away from home and be a mere servant to us if we would take her. But we said, 'Stay at home and bear witness for Christ there, and try to win husband and friends to him.' What was our horror three days ago to learn that they had poisoned her and now she is at death's door. She sends word to us (for we cannot get at her) to pray that she may die. Oh, the cruelties of heathenism!"

South China Mission.

A CHINESE PRAYER MEETING.

DR. HAGER sends from Hong Kong the following account of the prayer meeting in their city church: —

"It is one of the conditions of membership in our Hong Kong church that all members should attend the weekly prayer meeting, but like most prayer meetings in the home land, there were never more than one-fourth of the total resident members present. Members were repeatedly urged to keep their cov-

enant vows, but all to no avail, until it was decided to adopt a prayer-meeting roll, on which was recorded the names of all the members who had previously been asked to join this prayer meeting. The pastor in charge was to be leader, or in his absence some one appointed to take his place. Different speakers were appointed for different evenings, whose duty it was to open the meeting with a short address on some topic from the Scriptures. A secretary was appointed to keep the roll and the records of each meeting. Two or three ushers were appointed to seat the people and to find the places in the Testament or in the hymn-book for those who were either strangers or were not conversant with our books. Several persons were also appointed to ask persons to join this prayer union and to visit absent members

"At first it might be thought that this was altogether too much machinery for a prayer meeting, where the Spirit should rule in the hearts of Christians. This was my mental comment when I returned from one of my laborious country journeys and found this prayer meeting in full working order and myself elected as leader. I was inclined to doubt its efficacy somewhat, but the longer I see its working the more persuaded I am that it is a very good thing for the Chinese. Our prayer meeting has increased from thirty to seventy or eighty in numbers, which represents more than three-fourths of the resident male membership, and all the Chinese are interested and like the prayer meeting quite as well as the Sunday morning service. At the beginning of each meeting the secretary calls the roll and then reads a short synopsis of the previous meeting and the pith of what was said by the various speakers. After the opening address, visiting Christians from the country, or from America, as they are returning to their homes from the gold mountains of California, are asked to say a few words. Sometimes these persons shrink a little from standing before such a large gathering, but it is the very thing to warm their hearts and to make them strong to bear the persecutions that often follow at their homes. It is a real uplift to these returning Chinese to attend one of these prayer meetings, and they cannot say that no friendly hand was extended to the stranger. Strangers like to be noticed, and visiting Christians are always noticed in this meeting. Another advantage of the meeting is that it leads many of the heathen to decide for Christ, for in such a live meeting, with all the seats well filled, there is a certain inspiration that has a winning effect upon the Chinese hearts when they are almost persuaded of the truth. All persons joining the church are expected to be members of the prayer meeting, and thus receive previous training in going to the house of prayer. The hour or more devoted to the service passes all too rapidly, and is never long enough for all who want to speak.

"Personally, I have been so much pleased with the success of the meeting that I am going to recommend it to all our country congregations and to have the meeting held on the Sabbath. As in America, the prayer meeting can be filled if every church member sets about it to do something to make it interesting."

North China Mission.

THE OUTLOOK.

Mr. Perkins, of Pao-ting-fu, under date of December 19, writes: —

"I hope and believe that we are already seeing the beginning of a very wide movement among the Chinese people toward Protestant Christianity. Roman Catholicism has very thoroughly

saturated the Chinese nation with the idea that Christianity means subjection to the foreigner in pretty much everything except taxes. It has therefore made its most successful appeal to the less patriotic of the people. The Boxer movement, besides having in it no little heathen fanaticism, had also a very decided patriotic impulse. The Christians needed to be taught that in becoming a Christian a Chinese ought to become more and not less of a Chinaman, and the Roman Catholics needed this lesson very much more than did the Protestants.

"The nucleii of the Boxer companies were probably generally poor young men, who were for the time being anarchists. They forced into more or less active adhesion the men of influence and property. The Christians were struck very hard, and then with the incoming of the armies came the heavy recoil. In many places in our field to the south of Pao-ting-fu the men who had property were punished very severely, losing anywhere from one-tenth to nine-tenths of what they had. I suppose that there is very little doubt but that the Roman Catholics, by holding together and being backed by French soldiers, made very heavy exactions upon all who, having property, could under any possible pretense be blacklisted.

"And now comes another back-recoil. The men who suffered most are very sure to keep their distance from the Roman Catholic church. They are quite sure to apply to the Protestant church, with a very large number of people who will be drawn in in their wake. And for one, I believe that the movement is distinctly providential. I see clearly that great care must be exercised, but I also think I see that if the simple rules of Jesus are applied to the matter, it will work out for the good of all concerned. The missionary must not accept in any degree the position of the official. But he may and should, it seems to me, seek to use his influence to persuade the official to do righteously, and the people who still feel wronged to forgive as they hope to be forgiven. I think he should also use his influence toward the development of local schools and the forming of native congregations. If these do develop on any large scale, they, of course, must be almost entirely self-supporting. And therefore they must be almost entirely self-managing.

"I am glad to be able to report that we have already in full swing a winter school for those who may be teachers. There are some forty young men, from twenty to forty-five years of age, who are at work on the Bible and the singing book. All our room is filled up, and there would be more had we the room. About all we can hope to do is to introduce them to the Book and to the meaning of prayer. But this is enough and gives to each day a joy of its own. Water from the wells of salvation is not unappreciated in this land of China."

Japan Mission.

HELP NEEDED.

Dr. Atkinson writes from Kobe, December 10: —

"New work needs to be entered on, but it cannot be until the purse has more in it, or until some of the aided work advances to self-support. In the country towns the progress in that direction is very slow indeed. We can throw such churches off, of course, but that would not be a very sensible way to deal with what has already cost so much in labor and in money. We must do the best we can with our fields, our workers and our funds, and continue to hope and pray that the windows of heaven and the pockets on earth may be more fully opened in the days not far away."

There are now about sixty inquirers at the Kobe church, of which Rev. T. Harada is the pastor. He and his assistant, Mr. Nistu-uchi, are very busy. There is also a warm interest in the Kobe College; about fifty of the students are inquirers.

East Central African Mission.

ARRIVAL AT MT. SILINDA.

MR. FULLER'S report of the first part of their journey inland from Beira with the traction engine was given in the *Missionary Herald* for January. We have now from his pen an account of the arrival of the party at Mt. Silinda on November 19, where they were welcomed with great joy and a happy thanksgiving day was spent. Mr. Fuller reports, "In all my wanderings I have never seen a lovelier spot than this, and we are sure that we are going to love our new home."

For the present Mr. and Mrs. Fuller will occupy the house vacated by Miss Gilson. As to the latter part of the journey inland, Mr. Fuller gives the following account: —

"After leaving Chirondo's kraal the road became, if possible, worse, and water was very scarce and bad. Our 'boys' brought water as far as five miles on their heads, and it took two days to get enough to run the engine one. A few days later it would have been impossible to have secured water at all, and as it was, we entirely emptied several holes. The hills were very bad, and the rocks made the road almost impassable. In fact, we had to make new road in many places, and some of the log bridges we put in were positively dangerous for the engine. But though we had some very exciting experiences, as when the right front wheel of the engine stood half off the lower side of a frail log bridge; or when the steering-chain broke four times on one steep, rocky hill; or when it broke on another bridge at the foot of a steep hill and the water-tank and wagons almost pushed us all into the ditch before I could stop the train; or when, on the worst hill of all, the whole train started to run away (the brake was so worn out by constant use that it would not hold) and I only saved it from smashing to pieces on the rocks and trees by reversing the engine; or at the crossing of the Mongezi River, when the bank at the further side proving very soft, the big drive wheels dug into the ground until the engine seemed to stand 'on its hind legs,' we were providentially kept from utter disaster.

"We all look back with mingled feelings of dread and thanksgiving, — dread to think how often we seemed on the verge of great misfortune, thanksgiving to God for the many remarkable deliverances. After a month of hard work, in which we went thirty-five miles, we reached a better watered country and fairly good roads and made seventy-five miles in two weeks. We began to be hopeful of reaching here with the engine, but it began to rain; we reached the foothills of the mountains, the hills grew long and steep and the road was very rocky. We finally reached the worst one-and-a-half miles of the whole road, and after a hard fight with rocks so large that we could not clear the road even fairly well, the big driving gear wheel on the left side broke and we were at the end for this year. This wheel was one of those few articles that failed to reach Beira, nor have we had any notice that they were there. If we had had that wheel, it is possible that we could have brought the outfit through, for after the next mile the road is better and some of it is very good, but as it is, we must wait until next year and the arrival of repairs from America.

"We built a big shed in three days and safely 'housed' the engine, tank

and wagon; Mrs. Bates called out all the men, women and children on the farm to go down for the goods (twenty-five miles), and we loaded up everything that could be carried, so that now we have everything in good shape to wait until next year.

"I am glad to say that there have been more than fifty carriers' loads brought up, so we have a large part of our personal outfit here, except flour, sugar, furniture (none of that is here) and books."

Zulu Mission.

EAGER BIBLE STUDENTS.

MR. TAYLOR, of Esidumbini, reports two conferences held with native preachers, one at Amanzimtote for the south coast, the other at Umsunduzi for the north coast. These conferences are specially for the benefit of the unordained preachers, the pastors of the district also attending, with one or more missionaries. Mr. and Mrs. Taylor went with oxen and cart on a two days' trek, carrying food, clothing and bedding, and the whole company sleeping on grass-filled mattresses on the cement floor of the old-fashioned mission house. The special point of interest in these conferences was connected with the matter of Bible study. It was apparent at the outset that the suggestion of Bible study was very unpopular, and the reason was soon discovered. In previous conferences the method had been for each preacher to be given a verse which he was to interpret extemporaneously, as best he could. Mr. Taylor says, "The failures were too great a strain on Zulu dignity, as they had previously proved to be on the dignity of American theological students." But a changed method soon revealed an entire change of feeling. Mr. Taylor writes: —

"Their real love for the Bible was manifested when they followed eagerly for two and a half hours a study on 'Messianic Prophecy,' which it was my privilege to give them, and another the next day by Mr. Bridgman, on the 'Sacrifices and the Atoning Sacrifice.' No theological class I was ever a member of furnished its teacher so much inspiration by eager attention as did these men. Some of the thought was new to them, but the Scriptures used were familiar and precious. They were finding new treasures in the old Book. After each day's study they were reluctant to leave off and enter on the business of the day, and at the close they urged that Bible study be given the first place in all succeeding conferences. Never before in conducting a class have I so enjoyed the feeling of feeding hungry men. It was their first opportunity of the kind since leaving the Seminary."

ITEMS FROM THE MISSIONS.

Africa.

From Chisamba. Mr. Currie writes after the war was over: "Our schools are doing well. Our congregations keep up, and there seems to be a deepening interest. During all the time of the trouble we seldom used a tin of imported milk or butter, and fortunately we did not need to, for the road to the coast was closed. We have plenty of milk and butter from our goats and cows, and most of our bread, for months past, has been made from wheat grown in the country and ground here."

From Bailundu. Mr. Stover writes: "Our mails are now running regularly

once more, and I have sent about 400 carriers to the coast for the Fay party and the delayed goods which have been waiting all through the war. One of my caravans that went down before the war, was caught in the fracas on the way back. Three bales of cloth and seven bags of salt were lost, and one man was killed. That with the presents given to the native chief to the value of about five dollars, and to the government to the value of about thirty-five dollars, was all the direct loss we sustained."

Austria.

Additions. Dr Clark, under date of January 8, says: "The last Sunday of December, five were received to our Weinberge-Prague church; the first Sunday in January sixteen joined the Prague church, and three our youngest church — Zizkov (Prague),— and the last Sunday of January five more are to join our Smichov church. May the Lord graciously bless these twenty-nine souls and make them very faithful and useful in his kingdom!"

Turkey.

From Aintab. In some "News Notes," Mr. Merrill says that practically all the congregations of the Aintab field are supplied with workers, which is a cause for great thankfulness. The worker at Behesne has been sent back to Aintab by the local police, on the ground that both church and school are without government permission. The matter has been appealed to higher authorities, as both church and school have existed for years. Severek sees new interest with the coming of its new preacher. Some of the Jews in Aintab are beginning to take special interest in the New Testament and in discussions about Christianity. Various members of the college faculty have been invited recently to address one of the Gregorian men's meetings.

A Young Greek. The following account is given of a young Greek trained for the ministry, who supports himself by superintending a large dry goods business for a wealthy merchant. This young man is the active, earnest, unpaid teacher of the Protestant congregation in one of the cities of Turkey. "The Armenians tried to prevent this man from preaching, and finding that this could not be done, they went to his employer, and asked that he be dismissed from his position, arguing that he 'preaches in the city and in the villages and upsets the nation,' etc. But the employer answered in a manly way, saying, 'Whatever man he is, and whatever nation and religion he bears, I do not care. Only this is true, that should he work in my employ six days in a week, on the seventh day he may preach either in the city or the villages as he may wish. Is he a drunkard or such a man? Otherwise, for a man's religion I cannot dismiss him from my work.' They applied to the district and local governors, but in vain."

Medical Work at Mardin. The record of the medical work of Dr. Thom, of Mardin, for 1902, is just at hand, reporting forty-five patients in the hospital, 128 operations, 5,150 prescriptions written, and 475 visits made in the homes of the city. The total amount of money received from prescriptions, operations and visits was £ T. 274.27, or $1,206.79. This has met all of the expenses of the hospital and dispensary, in fact all of the cost of the medical work except the salary of Dr. Thom, and leaves in the treasury, to the credit of the new account, a balance of £ T. 40.77, or $179.39.

India.

A Great Parish. Rev. Henry Fairbank, who is taking Dr. Ballantine's place at Rahuri, writes that his parish has over 2,000 Christians who are connected with ten organized churches. He has also twenty-two schools to look

after, in which there are more than 800 children studying. Work is carried on in nineteen outstations and there are fifty-seven trained native Christian pastors, preachers and teachers. The parish covers an area of not less than 2,500 square miles of densely populated territory. Mr. Fairbank says: "The people are exceedingly friendly to the missionary and his message, and are more eager to listen to preaching than ever before. All classes are ready to hear the gospel message. He adds that if there were men enough to preach and money enough to sustain them, the entire country about him would constitute a ready and even eager congregation.

From Sholapur. The native church at Sholapur has had a prosperous year. It has paid all of the salary of its pastor, a donation of $10 was made to the mission, a collection was sent to the Bible Society and to the Tract and Book Society. In addition to this the church has supported a teacher in the Leper Asylum, has paid for taxes and repairs on its church building, erected a small house in the new cemetery for tools, etc., and has paid 100 Rs. upon a debt on its parsonage. Mr. Gates writes: "Evangelistic work was never more inviting than now." Dr. and Mrs. Kesker, Christians converted from the Brahman caste, have continued to conduct their Leper Asylum, with eighty inmates, and their Orphange, with more than 300 children. The Board makes no appropriation for the support of this most worthy work.

The Madura High School. This school for boys has an attendance of nearly 300, about one-fourth of whom are from Christian homes and the rest are Hindus and Mohammedans. About two thirds of the regular students attend voluntarily the Sunday school. The Sunday school, which is held in the high school hall, numbers some 340, many coming from other schools.

Ceylon.

Jaffna College. Special religious services have recently been conducted in Jaffna College. As a direct result of those meetings, twenty-five Christian students gave their lives to direct service for Christ, and formed themselves into a volunteer band to prepare for Christian work. Many inquirers from among the Hindu students were formed into inquirers' classes to prepare themselves for baptism. Throughout a month's special evangelistic campaign a hundred devotional books and tracts were sold each day, some 3,000 in all.

China.

Outstations of Tientsin. Dr. Stanley, of Tientsin, after visiting some villages near the station, writes of one of them: "I had the largest audience that I ever have had. Some of the anti-Christians were connected with the Boxers and have had to depart from the village, and for the present there appears to be peace and quiet, and a greater willingness to listen than heretofore. The indications are that if we had the force to work the field, good results might be expected. The difference between the Protestants and Catholics is becoming more and more understood."

From Kalgan. "I am pleased to find the work so well started. We have two helpers here, and they preach in the street chapel daily. A boys' school of four or five pupils is doing good work under a Tung-Cho graduate. The little domestic chapel is well filled every Sabbath. A Sabbath school and women's Bible class are now started. A Bible-woman is also at work among the families every day. Several men have come to us as inquirers, but we are very cautious about putting them on the probationers' list." So writes Mr. Sprague.

Japan.

The Kumi-ai Churches. Dr. Atkinson writes of the Kumi-ai churches that

"the pastors, evangelists and membership are, on the whole, a steady-going, earnest and evangelical body of Christians. Their lately held annual meeting showed this out very clearly and strongly."

More Inquirers. After six days of special meetings, held recently in a street chapel in Kyoto, fifty gave in their names as being decided to become followers of Jesus Christ. Some of these were students from the Doshisha. Following similar meetings at Niigata, conducted entirely by Japanese Christians, forty inquiries were reported. These were at once divided into three classes for special instruction. It is interesting to know that the spiritual revival which was inaugurated by Japanese Christians and extended widely by Mr. John R. Mott, during his recent tour, has continued to expand through the efforts of Dr. Torrey, of Chicago, and more especially through the native Christians themselves. Dr. Pettee, writing from Okayama, January 13th, says: "I had the great pleasure of baptizing twelve adults and one child at the Okayama church last Sunday. The church is much aroused and the outlook is very promising both in the city and outlying places." Mr. Newell, writing from Niigata, January 6th, reports that the Christmas gathering of the Niigata church was an unusual success, with about 300 present, in spite of a very stormy night. The Governor, although not a Christian, was present with his family, and made a pleasant address, thus emphasizing and advertising the cordial relations that exist between the Japanese officials and the Christian movement in Japan.

Mexico.

Chinese in Mexico. The international character of our mission is illustrated by the fact that a Christian Chinaman in Mexico brought letters of introduction to Dr. Eaton from Dr. Hager, our missionary at Hong Kong, China. It is suggested that our Mexican Mission may have to organize a Chinese annex in order to care for the many Chinamen who are coming into that Republic.

A Funeral Service. Dr. Eaton reports a recent funeral service for a Christian sister in one of the northern towns of the State of Chihuahua, which was attended by the town president, judge, postmaster, telegraph operator (an important man), merchants, etc. Many stayed after a service of an hour and a half for personal religious conversation, some of them remaining until midnight. Surely the Mexican field is ripe for a harvest.

Promising Young Men. In Hermosillo the only pastor of the place draws his entire salary from the people, the American Board not being called upon for anything for this purpose. That State has sent to our Mission Training School at Guadalajara, nine boys who are in training for Christian work among their own people. Some of these boys walked the greater part of the nearly one thousand miles necessary to travel to reach the school. Neither the mission nor the Board paid anything for their traveling expenses, but these nine boys from the State of Sonora pay the mission, monthly, some forty-three dollars, Mexican, to meet the expenses of their education.

NOTES FROM THE WIDE FIELD.

AFRICA.

THE NEW CATHEDRAL IN UGANDA. — Perhaps the most striking external monument of the change which has been effected in Uganda by the preaching of

the gospel is the new cathedral which has been built by the natives at Namirembe, which is the chief Church Missionary station in Uganda, and close to the capital. Several large churches have been built there, but they were built of reeds and poles, and were not permanent structures. Now a cathedral has been erected, the length of which is 206 feet with a nave 50 feet broad, and transepts 110 feet. The roof is supported by eighteen brick pillars and is covered with grass thatch. The building will seat 4,000 people and has ten doors for entrance and egress. It is truly a very elaborate structure, and does great credit to the natives who have built it entirely themselves; the only parts of the building which are not native to Uganda being the gilded vane and the lightning conductor. All the people, from the King and Katikiro down to the children, have contributed in work, if not otherwise, to the structure. The women, headed by the wives of leading men, brought the firewood for burning the bricks, and the Katikiro and other chiefs personally brought heavy loads of clay. Timbers for the roof had to be brought sometimes for a distance of fifty miles, requiring 100 men to carry each beam.

The people "had a mind to work," and they have worked to good purpose and are naturally very proud of their fine structure. Though there is still much to be done to complete the building, yet services have been held in it, the first being on the day when King Edward was to have been crowned at London. The writer in the *Church Missionary Gleaner* speaks of this new church as marking a marvelous change in the aims and aspirations of the chiefs and people of Uganda.

On a hill near by this huge cathedral, a quarter of a century ago "thousands of innocent victims of the wrath and cruelty of former kings of Uganda would be slaughtered at a time. To this day their bleached bones are to be seen in quantities all over the hill. There are many other similar old execution places to be seen in Uganda. It used to be the boast of the king and of all great chiefs that they had absolute power of life and death over their subjects, and that they could use it with unbridled license. To the rulers of Uganda the glory of their country consisted in the quantity of blood they were able to shed." The contrast seen today is certainly marvelous. It seems that the British Commissioner in Uganda has recently had a census taken of all the Church Missionary Society churches and schools within the Protectorate; the enumeration covers 1,070 church buildings, having a seating capacity of 126,851, with an average Sunday attendance of 52,471. Let it be remembered that the first Christian baptism in this country took place only twenty years ago.

THE PHILIPPINES.

A mission established by our Baptist brethren upon the island of Panay two years ago is having a remarkable success. Panay is one of the six large islands of the Visayan group. Here are found high mountain ranges between which lie broad and fertile plains. Large towns containing many thousands of people are scattered over the island.

A Spanish-speaking evangelist, Mr. Lund, was sent two years ago to the city of Jaro, on Panay, and for weeks he lay sick upon his bed, the tears rolling down his cheeks as he saw the great need and his own helplessness. There are now gathered into a church in Jaro three hundred converts, and it seems as if two or three thousand might have been received if the time had allowed of a careful examination of candidates. The Roman Catholic clergy had never preached. Such throngs came to the Protestant chapel that they literally broke down the seats and crowded the walls apart. The Bible and Christian leaflets are eagerly read, and a monthly religious paper has thirteen hundred paying subscribers. "The time is one for praise and prayer," says the report. Persecution has not been wanting, and

Mr. Lund's assistant has been brutally murdered while on a journey, but this has not diminished the attendance of the natives upon the Protestant services. The Methodist church has already established a great university in Manila, and an anonymous Episcopalian giver has offered $100,000 for a church building in that city.

MISCELLANY.

BIBLIOGRAPHICAL.

A Geography and Atlas of Protestant Missions: their Environment, Forces, Distribution, Methods, Problems, Results, and Prospects at the opening of the Twentieth Century. By Harlan P. Beach, M.A., Educational Secretary of Student Volunteer Movement. New York. Student Volunteer Movement for Foreign Missions. Vol. II, 1903.

The first volume of this work by Mr. Beach, of the Student Volunteer Movement, was issued more than a year ago, and was noticed in the *Missionary Herald* for June, 1902. That volume was an ordinary octavo in size; the second volume, which now comes to hand, contains the Statistics and Atlas. It is a large quarto in size, the pages being 14 1-2 by 9 1-2 inches.

We hardly know how to express our delight over this volume. It is just what has been wanted, but we had begun to despair of seeing it in this generation. No single missionary board could properly go much beyond the portrayal and cartography of its own work. A general missionary Atlas, covering the wide field of modern Protestant missions, could only be prepared by some individual or an organization occupying an independent position, undenominational, and able to assume the pecuniary responsibility for the work. It is greatly to the credit of the Student Volunteer Movement and to Mr. Beach, its able educational secretary, that this volume to which we are impelled to apply the epithet superb, has been produced.

Its maps will first attract the attention. Of these there are eighteen large double page plates, 17 by 12 1-2 inches, beautifully engraved and colored, by Bartholomew of Edinburgh, showing each Protestant mission station. These maps will serve well for a general atlas, as well as for missionary purposes. They are distinct and pleasing to the eye. The volume contains an alphabetical list of Protestant missionary societies, and gives the statistics of the work of each in the several sections of the world. One of the most remarkable features of this volume is the Index to Protestant mission stations, showing their scope and work. This index fills twenty-three quarto pages, and it is a marvel both of fullness and condensation. As an illustration we take the first name that happens to fall under our eye. In the space of two lines we are told concerning Battalagundu, a station of the American Board in India, in the Madura Mission, that it is on plate map No. 12, in section E 5; that the station was opened in 1872; it has one male missionary with his wife, and 24 native male Christian agents and 15 female native agents; 16 outstations, 362 Christians in the native church; 16 chapels, 22 Sunday schools, a Young Men's Christian Association; 19 village or day schools; 1 boarding school. All this is accomplished in this small space by means of initial letters, the key for which is given at the bottom of the page. There must be not far from 5,000 places thus indexed alphabetically, and the reader has only to consult these pages to learn, concerning any city or town where Protestant missions have been prosecuted, what society or societies are there, the forces (foreign and native, ordained or medical) at work, the schools (village or boarding), the number of Christians, etc.

The amount of painstaking labor involved in the preparation of this volume

must have been immense. Though the work has long been in preparation, the statistics are the most recent that have been given to the world. These volumes will be simply invaluable to all missionary societies, as well as to all students of missions. Classes for mission study, which are now being multiplied not only among Student Volunteers but in Young People's Societies of Christian Endeavor as well as in churches, will need this comprehensive work. We shall no longer be at a loss for a reply to inquirers who so often ask where to find a complete view of all foreign missionary operations throughout the world. The answer will be at hand: "Mr. Beach's Geography and Atlas."

The price of the two volumes has been fixed at $3.00 per set, which must be below the cost of production. We understand that this can be done by reason of generous gifts made to the Student Volunteer Movement for the express purpose of preparing volumes which shall be in price within easy reach of all who desire them. Again we must extend our congratulations to the author and to the Student Volunteer Movement over their success in the preparation of this work. The church universal is greatly indebted to them for this service to the great cause of missions.

My Dogs in the Northland. By Egerton R. Young. F. H. Revell Co. New York. Pp. 285.

This seems a singular title for a book to be reviewed in a missionary magazine, yet we are not sure that with many persons, especially the young, the volume will not carry a most potent missionary lesson, though it deals chiefly with dogs. Dr. Egerton R. Young was a Church missionary in the great northern lands of America, where in order to reach the scattered Indians for whom he labored so devotedly, he must needs avail himself of the aid of these faithful animals. These are marvelous stories which he tells, and they are not drawn from imagination. Cuffy and Jack and Voyageur were wonderful dogs, and Dr. Young's accounts of his perilous journeys with them are most entertaining. No one can read of the labors and self-denials endured by the missionary in this Arctic region, for the sake of preaching the gospel to the wild tribes, without being greatly impressed with the story. While his book is distinctively about his dogs, without whom he could not have done his missionary work, Dr. Young gives many illustrations of the power of the gospel in elevating the Indians, and in delivering them from their debasing superstitions. This book is exactly the one to put into the hands of boys and young people, as well as of every person who loves animals, and they will be sure to learn in reading it not only about dogs, but much about Christian devotion in seeking to reach men with the story of the gospel. Dr. Young, in taking to the northland Cuffy and Jack, whose beauty attracted the attention of every one who saw them, was fearful of their being stolen, and hence he had engraved on their brass collars this legend, "A poor missionary's dog: please do not steal him." He afterwards learned that this inscription on the collars had more than once saved these dogs from being stolen by those who cast covetous eyes upon the magnificent animals.

Missionary Principles and Practice. A Discussion of Christian Missions and Some Criticisms upon Them. By Robert E. Speer. F. H. Revell Co. New York, Chicago, and Toronto.

We look with anticipation upon anything coming from the pen of Mr. Speer, who has proven himself an able leader in the effort to conquer the world for Christ. Many of the chapters of this book were originally written, not for publication in permanent form, but for the religious press, and in answer to some immediate call for strong words of rebuttal of criticisms, or in view of some need in the missionary service. It is well that these chapters have been given a permanent

form, for they will do much good. The arrangement of the volume shows unity of plan. The four parts into which the work is divided are: General Principles Stated; General Principles Applied; Need and Results; Privilege and Duty. Under these headings are grouped the several chapters, all of which are packed with argument, appeal, facts, testimonies, experiences, so brought together as to make the book quite a necessity to those who would be posted in regard to foreign missions. The confident critic of missions and the apologist for heathen religions receive courteous but unsparing treatment at the hands of this expert. The omission of certain chapters would not have weakened the book, and possibly there might have been improvement had there been a process of compacting the thoughts, but as a whole the book is a valuable addition to missionary literature.

NOTES FOR THE MONTH.

SPECIAL TOPICS FOR PRAYER.

For the Mission in Macedonia and Bulgaria: that the political disturbances now prevailing may come to an end; that war between Turkey and other nations may be averted; that our missionaries in those regions may be kept in peace and safety, and that their work and that of the native Christians may not be hindered.

For India: that the remarkable progress of the last decade may continue and be increased during the coming years; that idolatry and the spirit of caste may be overthrown; that the native Christians may be made steadfast and energetic; and that the special blessing of the Lord may follow the labors of Doctors Hall and Torrey. (See pages 101 and 113.)

ARRIVALS ABROAD.

November 19. At Mt. Silinda, East Africa, Mr. and Mrs. C. C. Fuller. (See page 120.)

November 28. At Pao-ting-fu, North China, Miss Bertha P. Reed.

December 16. At Kobe, Japan, Mrs. Mary W. Dunning.

December 22. At Yokohama, Japan, Miss Eliza Talcott.

MARRIAGE.

December 9. At Benguella, Dr. A. Yale Massey to Miss Ella M. Arnoldi, both of the West Central African Mission.

DEATHS.

December —. At Peking, an infant son of Rev. and Mrs. Howard S. Galt.

December 17. At Madras, Olive W., daughter of Rev. and Mrs. E. P. Holton, of the Madura Mission, aged 6.

January 13 (?). At Ahmednagar, George W. Harding, M.D., of the Marathi Mission. (See page 105.)

DONATIONS RECEIVED IN JANUARY.

MAINE.

Bangor, Hammond-st. Cong. ch., 200; Central Cong. ch., toward support Rev. Hilton Pedley, 129.84; 1st Cong. ch., 100; do., Cong. Sab. sch., toward support Rev. C. S. Vaughan, 25,	454 84	
Brewer, 1st Cong. ch.	9 53	
Bucksport, Elm-st. Cong. ch.	9 16	
Buxton, Cong. ch.	5 00	
Caratunk, Wm. Adams,	1 00	
Cumberland Centre, Cong. ch.	21 40	
Limington, Cong. ch.	14 00	
Madison, Cong. ch.	15 00	
Minot Centre, Mrs. Martha H. Washburn, for China,	10 00	
Mount Desert, Somesville Cong. ch.	9 00	
Newcastle, 2d Cong. ch.	20 00	
Norridgewock, Friend,	5 00	
Norway, Miss S. A. Holt,	11 25	
Orland, Cong. ch., 3; H. T. and S. E. Buck, 30,	33 00	
Portland, State-st. Cong. ch., 225; High-st. Cong. ch., 125; Hope Lunt and others, 120,	470 00	
Saco, 1st Parish ch.	70 67	
Skowhegan, Island-av. Cong. ch.	26 02	
Waterville, Cong. ch.	57 00	
Woodfords, Cong. ch.	53 19	—1,295 06

NEW HAMPSHIRE.

Berlin Mills, Cong. ch. 15 00
Bow Mills, Mary E. A. Dow, 5 00
Candia, Cong. ch. 7 00
Concord, 1st Cong. ch. 131 21
Exeter, Phillips ch., Rev. Geo. E. Street, D.D. 20 00
Franconia, Cong. ch. 26 50
Hampton, Cong. ch., 10.35, and Sab. sch., 3, 13 35
Hanover, Rev. S. P. Leeds, 5 00
Hanover Centre, 1st Cong. ch. 1 00
Jaffrey, Cong. ch. 2 26
Keene, Cong. ch. 74 00
Lakeport, Wm. C. Landis, 3 00
Manchester, Franklin-st. Cong. ch., toward support Rev. S. L. Gulick, 265.69; 1st Cong. ch., toward support Rev. J. P. Jones, 190, 455 69
Mason, Cong. ch. 8 00
Newmarket, Thos. H. Wiswall, 10 00
Ossipee, 2d Cong ch. 5 00
Penacook, Cong. ch. 8 65
Sanbornton, Cong. ch. 3 00
Somersworth, Cong. ch. 10 00
Stratham, Cong. ch. 10 00
Sunapee, Mrs. Geo. H. Bartlett, 10 00
Westmoreland, Cong. ch. 2 00 — 825 66

Legacies.— Dublin, Mrs. Lucy B. Richardson, by Luther P. Eaton, Ex'r, add'l, 65 00
Hanover, Andrew Moody, by J. K. Lord and C. P. Chase, Trustees, add'l, 50 00 — 115 00

940 66

VERMONT.

Albany, Cong. ch., toward support Rev. Robert Thomson, 17 50
Barnet, Cong. ch. 15 00
Benson, Cong. ch. 2 00
Burlington, College-st. Cong. ch., toward support Rev. L. H. Beals, 568.63; 1st Cong. ch., toward support Rev. William Hazen, 50, 618 63
Derby Line, Rock Island and Derby Line Cong. ch., for native catechist, Madura, 26 00
Essex Junction, Cong. ch. 3 70
Greensboro, Cong. ch., toward support Rev. Robert Thomson, 19 76
Guilford, Mrs. Lucy I. Chandler, 9 25
Hubbardston, Cong. ch. 1 00
Hyde Park, 1st Cong. ch. 2 40
Island Pond, Cong. ch., toward support Rev. Robert Thomson, 34 00
Lower Cabot, Mrs. James P. Stone, 5 00
Manchester, Samuel G. Cone, 29 00
North Craftsbury, Cong. ch., toward support Rev. Robert Thomson, 12 01
North Pomfret, Cong. ch. 15 00
Peacham, Cong. ch. 53 00
St. Johnsbury, North Cong. ch. 230 90
Salisbury, Cong. ch. 6 35
Saxton's River, Cong. ch. 12 00
Swanton, Cong. ch. 10 03
Warren, Cong. ch. 2 54
West Brattleboro, Cong. ch. 15 69
Westfield, Cong. ch., toward support Rev. Robert Thomson, 22 00
Windham, Cong. ch. 10 00 — 1,172 76
Legacies.— Sharon, Dr. E. K. Baxter, by Sarah B. Baxter, add'l, 1,500 00

2,672 76

MASSACHUSETTS.

Amesbury, Main-st. Cong. ch., 15.56; Union Cong. ch., 5, 20 56
Amherst, Wm. H. Atkins, 9 24
Andover, So. Cong. ch., 249.45; West Cong. ch., 34.18, 283 63
Athol, Evan. Cong. ch. 34 60
Auburn, 1st Cong. ch. 40 20
Auburndale, Cong. ch. 282 79
Bedford, Cong. ch. 29 38
Beverly, Washington-st. Cong. ch. 63 00
Boston, Old South ch., 8,705; Mt. Vernon ch., 1,434.31; do., S. E. T., 15; Central ch., 753.87; Park-st. ch., 260.89; Central ch. (Jamaica Plain), 318.91; Shawmut ch., 139; Eliot ch. (Roxbury), 96.72; Y. P. S. C. E. of do., toward support W. T. Lawrence, 9; 2d ch. (Dorchester), 80.65; Extra-cent-a-day Band of do., 7; Boylston ch. (Jamaica Plain), toward support Miss Kinney, 27.75; So. Evan. ch. (West Roxbury), toward support Dr. T. S. Carrington, 25; Maverick ch. (East Boston), 12.45; Roslindale, Y. P. S. C. E., for native worker, India, 10; Highland Extra-cent-a-day Band, 10; M. E. Richmond, 5, 11,910 55

Boston. *Summary for 1902:*—

Old South ch.	6,848 50		
do. to Woman's Board,	1,412 79	—	8,261 29
Park-st. ch.	1,440 64		
do. to Woman's Board,	656 00	—	2,096 64
Central ch.	899 05		
do. to Woman's Board,	1,167 79	—	2,066 84
Second ch., Dorchester,	982 35		
do. to Woman's Board,	728 94	—	1,711 29
Mt. Vernon ch.	1,329 89		
do. to Woman's Board,	302 50	—	1,632 39
Walnut-av. ch., Roxbury,	775 66		
do. to Woman's Board,	654 00	—	1,429 66
Union ch.	606 06		
do. to Woman's Board,	637 40	—	1,243 46
Shawmut ch.	304 62		
do. to Woman's Board,	637 45	—	1,242 07
Central ch., Jamaica Plain,	924 38		
do. to Woman's Board,	302 25	—	1,226 63
Immanuel ch., Roxbury,	851 66		
do. to Woman's Board,	345 50	—	1,197 16
Eliot ch., Roxbury,	495 50		
do. to Woman's Board,	216 60	—	712 10
So. Evan. ch., W. Roxbury,	523 16		
do. to Woman's Board,	73 88	—	597 04
Allston ch., Allston,	303 08		
do. to Woman's Board,	267 17	—	570 25
Roslindale ch.	346 15		
do. to Woman's Board,	55 00	—	401 15
Pilgrim ch., Dorchester,	250 00		
do. to Woman's Board,	130 00	—	380 00
Highland ch., Roxbury,	308 07		
do. to Woman's Board,	68 50	—	376 57
Brighton ch., to Woman's Board,	328 93	—	328 93
Phillips ch., S. Boston,	31 88		
do. to Woman's Board,	289 10	—	320 98
Boylston ch., Jamaica Plain,	204 88		
do. to Woman's Board,	75 29	—	280 17
Winthrop ch., Charlestown,	93 63		
do. to Woman's Board,	96 50	—	190 13
Village ch., Dorchester,	70 69		
do. to Woman's Board,	94 51	—	165 20
First ch., Charlestown,	120 00		
do. to Woman's Board,	26 00	—	146 00
Central ch., Dorchester,	55 00		
do. to Woman's Board,	20 00	—	75 00
Trinity ch., Neponset,	25 00		
do. to Woman's Board,	32 25	—	57 25
Berkeley Temple	5 00		
do. to Woman's Board,	35 00	—	40 00
Harvard ch., Dorchester, to Woman's Board,	28 67	—	28 67
Hope Chapel, Neponset, to Woman's Board,	25 00	—	25 00
Maverick ch., E. Boston, to Woman's Board,	16 00	—	16 00
Miscellaneous,	1,605 25		
do. to Woman's Board,	470 10	—	2,075 35
Specials,	1,349 80	—	1,349 80
School Fund,	278 51	—	278 51
Legacies,	9,569 01		
do. to Woman's Board,	4,500 00	—	14,069 01

44,590 54

Braintree, 1st Cong. ch., of which 41 from Storrs Ladies' For. Mis. Soc. 44 78

Brockton, Porter Evan. Cong. ch., toward support Rev. L. F. Ostrander, 338 28
Brookline, Leyden Cong. ch. 521 40
Centreville, Cong. ch. 5 00
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 5 81
Cliftondale, 1st Cong. ch., to const., with previous donations, Rev. Clifton H. Mix, H. M. 1 09
Dalton, Zenas Crane, 250 00
East Cambridge, Anarchist, 10 00
Everett, Mystic Side Cong. ch. 14 11
Fall River, 1st Cong. ch., of which 600 toward support Rev. E. H. Smith, 730 69
Foxboro, Bethany Cong. ch., 20.95, and Cong. Sab. sch. (Home dept.), 1, all toward support Rev. W. H. Sanders, 21 95
Gardner, 1st Cong. ch., toward support Rev. G. H. Hubbard, 100 00
Gilbertville, Cong. ch. 5 00
Gloucester, Trinity Cong. ch. 105 21
Granby, Y. P. S. C. E., for native teacher, India, 15 00
Hanover, 2d Cong. ch. 1 65
Hanson, 1st Cong. ch. 2 53
Harwich, 1st Cong. ch. 9 98
Haverhill, No. Cong. ch., toward support Dr. H. T. Whitney, 600; Union Cong. ch., 15.55; Friend, 200, 815 55
Holyoke, 1st Cong. ch. 142 73
Hubbardston, Friend, 10 00
Hudson, Cong. ch. 10 00
Huntington, 2d Cong. ch. 13 51
Ipswich, So. Cong. ch. 60 00
Kingston, Mayflower Cong. ch. 6 00
Lawrence, Trinity Cong. ch., 330; Lawrence-st. Cong. ch., 145, 475 00
Lee, Friendly, 1 00
Leicester, 1st Cong. ch. 47 20
Leominster, Orthodox Cong. ch., 30.16; Cong. Sab. sch., Mrs. Geo. Allen's class, 10, and Y. P. S. C. E., 70, both toward support Rev. Enoch Bell, 110 16
Lincoln, Cong. ch. 6 00
Littleton, Orthodox Cong. ch. 8 50
Lowell, Kirk-st. Cong. ch., 558; Pawtucket Y. P. S. C. E., toward support Rev. J. H. Pettee, 8.35, 566 35
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne, 88 54
Malden, 1st Cong. Sab. sch., a class toward support Rev. and Mrs. L. Hodous, 131 20
Mansfield, Orthodox Cong. Sab. sch., toward support Rev. W. H. Sanders, 8 70
Medford, Mystic Cong. ch. 235 29
Melrose Highlands, Cong. ch. 75 49
Millis, Ch. of Christ, 15 00
Milton, 1st Evan. Cong. ch. 24 72
Montvale, Cong. ch. 1 00
Natick, 1st Cong. ch. 459 50
Needham, A. B. Dresser, 3 00
Newburyport, Mrs. L. B. Hale, 18 00
Newton Centre, 1st Cong. ch., of which 269.94 toward support missionaries, 375.86; do., Extra-cent-a-day Band, 63.75, 439 61
Norfolk, Friend, 10 00
No. Adams, Cong. ch. 200 79
Northampton, 1st ch. of Christ, 448 25
No. Falmouth, Cong. ch. 22 50
No. Middleboro, Cong. ch., to const. with previous donations, Charles S. Tinkham, H. M. 86 72
No. Woburn, Cong. ch. 17 00
Norwood, 1st Cong. ch. 200 03
Orange, Central Cong. ch. 26 48
Peabody, 2d Cong. ch. 7 63
Petersham, A. S. D. 500 00
Pittsfield, Pilgrim Memo., for native preacher, No. China, 25 00
Plymouth, Ch. of the Pilgrimage, 94 37
Plympton, Mary Bisbee, for native preacher, Madura, 25 00
Princeton, 1st Cong. ch. 80 00
Quincy, Bethany Cong. ch., for Dr. Karmarkar's work, 32 96
Rockland, 1st Cong. ch., to const. Rev. E. C. Wheeler, H. M. 50 00
Royalston, 1st Cong. ch. 4 50
Saxonville, Edwards Cong. ch. 3 55
Sheffield, Cong. ch. 3 25
Sherborn, Pilgrim Cong. ch. 15 00
Shirley, Orthodox Cong. ch. 15 00
Shrewsbury, Cong. ch. 12 00
South Hadley, Cong. ch., toward support Rev. J. E. Abbot, 63 00
South Hadley Falls, "G," 50 00
South Weymouth, Old South Cong. ch. 10 00
Springfield, So. Cong. ch., of which 150 for Marash Seminary, 244.98; Hope Cong. ch., toward support Rev. W. O. Ballantine, 95.21; Olivet Cong. ch., 14.20; Emmanuel Cong. ch., 6, 360 39
Stoneham, Y. P. S. C. E., for missionary helper in China, care Rev. Geo. D. Wilder, 25 00
Swampscott, 1st Cong. ch. 25 50
Taunton, Winslow Cong. ch. 65 91
Three Rivers, "French Canadian," 2 00
Topsfield, Cong. ch. 11 20
Wakefield, Cong. ch. 53 62
Walpole, Cong. ch. 44 22
Waltham, Trinitarian Cong. ch. 29 23
West Cummington, Cong. ch., toward support Rev. C. T. Riggs, 10 50
Westfield, 1st Cong. ch., for Forward Movement, 24 60
West Springfield, Park-st. Cong. ch., 40.51; Ashley School and Charitable Fund, 139.61, 180 12
West Stockbridge, Village Cong. ch. 15 00
West Stockbridge Centre, 1st Cong. ch. 2 00
West Tisbury, Cong. ch. 7 22
Whitman, 1st Cong. ch. 8 37
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 200 00
Williamstown, 1st Cong. ch. 245 80
Winchester, 1st Cong. ch., of which 433.11 toward support Rev. A. W. Clark, 669 00
Woburn, 1st Cong. ch., toward support Rev. J. H. Roberts, 582 69
Wollaston, Cong. ch., for churches near Harpoot, 135 67
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 550; Piedmont Cong. ch., of which 202.41 toward support Dr. and Mrs. J. B. McCord, 263.36; Adams-sq. Cong. ch., 27.19; Old South Cong. ch., 10.25, 850 80
Yarmouth, Cong. ch. 25 00
———, Friend, 200 00
———, Friends, to const. Arthur Edwin Ely, H. M. 62 50
———, C. H. E. 50 00
———, G. F. W. 4 00–24,521 85
Legacies.—Boston, Mrs. Betsey R. Lang, by F. H. Wiggin, Trustee, add'l, 40 00
Brookline, Ellen Osborne Proctor, by Abel H. Proctor, Ex'r, to be used in the work of medical missions, 10,000 00
Chicopee, Mrs. Minerva R. Cushing, by Nelson Randall, Ex'r, 500 00
Lowell, Lucinda R. Parker, add'l, 266 70
Northampton, Numan Clark, add'l, 10 00
Salem, Edward Taylor, by Frank S. Taylor, Ex'r, 50 00
Worcester, Mary S. Perry, by Moses Perry, Ex'r, 100; Mrs. Harriet Wheeler Damon, add'l, 5.50, 105 50–10,972 20

35,494 05

RHODE ISLAND.

Auburn, Sarah J. Gilman, 1 00
Central Falls, Cong. ch., 122.76; Cong. Sab. sch., toward support missionary, 26.01, 148 77
East Providence, Newman Cong. ch. 30 00
Little Compton, United Cong. ch. 17 24

Newport, United Cong. ch., for Madura Mission, 441 85
Pawtucket, Pawtucket Cong. ch., 220; Park-pl. Cong. ch., 14.41, 234 41
Peacedale, Cong. ch. 84 25
Providence, Union Cong. ch., toward support Rev. and Mrs. J. H. House, 219.48; do., a friend, for native preacher, India, 15; W. K. Logee, for native preacher, 40, 274 48
Slatersville, Y. P. S. C. E. 4 15
Westerly, Cong. ch. 167 14
Wood River Junction, Cong. ch. 10 00—1,413 29
Legacies.—Pawtucket, Hugh McCrum, add'l, 465 75
1,879 04

CONNECTICUT.

Bethel, 1st Cong. ch. 41 84
Branford, Cong. ch. 72 00
Bridgeport, 2d Cong. ch., 55.36; do., Friend, 20; Rev. Henry Blodget, D.D., 10; L. Scoville, .25, 85 61
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 64 98
Chester, Cong. ch. 18 72
Colebrook, Cong. ch. 13 00
Cornwall, 1st Cong. ch. 125 00
Cromwell, Cong. ch. 67 34
Danbury, 1st Cong. ch. 56 39
Danielson, Westfield Cong. ch., for native helpers, 50 00
Derby, Grace A. Child, 15 00
East Granby, Cong. ch. 5 00
East Hartford, 1st Cong. ch. 30 09
Fair Haven, Pilgrim Cong. ch., toward support Rev. E. H. Smith, 201 98
Georgetown, 1st Cong. ch. 7 75
Gilead, Cong. ch., Ladies' Mis. Soc. 18 75
Greenfield Hill, Greenfield Cong. ch. 23 00
Hanover, Cong. ch. 35 00
Hartford, Asylum Hill Cong. ch., toward support Rev. and Mrs. G. A. Wilder, 373.95; Park Cong. ch., toward support Dr. A. Fuller, 221.56; 1st Cong. ch., 168.61; Windsor-av. Cong. ch., toward support Rev. G. P. Knapp, 25; Glenwood, Cong. ch., 5.05; Y. P. S. C. E., Center (1st) ch., for native helper, Madura, 80; Farmington-av. Y. P. S. C. E., for theol. student, Foochow, 19.85; A. M. M., 50, 944 02
Higganum, Cong. ch. 5 00
Litchfield, 1st Cong. ch. 5 30
Lyme, 1st Cong. ch. 45 00
Meriden, 1st Cong. ch., a member, 10 00
Middlefield, Cong. ch. 29 50
Middletown, 1st Cong. ch., toward support missionary, 78.83; So. Cong. ch., for Forward Movement, 17.07; 3d Cong. ch., 12.90, 108 80
Milford, Plymouth Cong. ch. 16 25
Monroe, Cong. ch. 22 50
Morris, Cong. ch. 6 05
Mt. Carmel, Cong. ch. 13 84
New Canaan, Cong. ch. 154 80
New Haven, Center Cong. ch., 1,259.46; Plymouth Cong. ch., 73.67; Dwight-pl. ch., Robert Crane, toward support Rev. W. S. Ament, 10; Danish Cong. ch., 5, 1,348 13
New London, 1st ch. of Christ, 116.50; Prim. Sab. sch. of do., toward support Rev. C. N. Ransom, 1.46, 117 96
Norfolk, Norfolk Cong. ch. 753 55
Norwalk, 1st Cong. ch. 59 30
Norwich, 2d Cong. ch., to const. Rev. Lester L. West, D.D., H.M., 113.92; Greeneville Cong. ch., 10.35, 124 27
Old Lyme, 1st Cong. ch. 85 25
Old Saybrook, Cong. ch. 6 11
Plymouth, Welsh Cong. ch., 10; Geo. Langdon, 20, 30 00
Pomfret Centre, 1st Cong. ch. 78 75
Rockville, John Symonds, 4 25
Salisbury, Cong. ch., toward support Dr. F. D. Shepard, 15 00
Somersville, Cong. ch. 23 09
Southington, Cong. ch. 123 05
South Manchester, Cong. ch. 55 57
Stamford Mrs. James Betts, 1 00
Thomaston, 1st Cong. ch. 16 32
Thompson, Cong. ch. 26 00
Waterbury, Mrs. W. H. Camp, 75 00
Westchester, Cong. ch. 3 25
Westford, Miss E. L. Whiton, for native worker, 5 00
Wethersfield, Cong. ch. 5 00
Wellington, Cong. ch. 2 00
Windham, Cong. ch. 47 90
Winsted, 1st Cong. ch. 63 50
Wolcott, Cong. ch. 10 00
Woodstock, 1st Cong. ch. 12 66
———, Friend, 300 00—5,684 42
Legacies.—West Hartford, Abigail P. Talcott, add'l, 74 71
5,759 13

NEW YORK.

Albany, Friend, 50 00
Binghamton, 1st Cong. ch., toward support Rev. W. M. Zumbro, 375 00
Brooklyn, Tompkins-av. Cong. ch., 400; Lewis-av. Cong. ch., 148.40; Puritan Cong. ch., 26.04, 574 44
Brooklyn Heights, Ch. of the Pilgrims, 1,705 19
Buffalo, Niagara-sq. Cong. ch. Young People's Pilgrim Band, for native catechist, Madura, 10; Pilgrim Cong. ch., 3, 13 00
Candor, Cong. ch. 9 00
Clifton Springs, Mrs. A. Peirce, 25 00
Copenhagen, 1st Y. P. S. C. E., for native preacher, India, 26 00
Cortland, H. E. Ranney, 50 00
Deep River, Friend of Missions, 10 00
East Bloomfield, 1st Cong. ch. 25 96
Fairport, Cong. ch. 20 00
Franklin, 1st Cong. ch. 2 00
Granville, Cong. ch. 5 00
Homer, Cong. ch. 11 14
Manhattan, Theodore Storrs Lee, 5 00
Middletown, No. Cong. ch. 7 10
New Hartford, Rev. Wallace E. Mather, 25
New York, Trinity Cong. ch., 10; A Friend, for support of missionary, No. China, 800; I. M. Andreini, 25; Thank-offering, 10, 845 00
Northfield, Cong. ch. 8 25
Oswego, Cong. Sab. sch., toward support Rev. J. D. Taylor, 25 00
Oswego Falls, Y. P. S. C. E., toward support Rev. J. D. Taylor, 10 00
Oxford, Cong. ch. 25 00
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds, 100 00
Richville, Cong. ch., 12; Welsh Cong. ch., 2.50, 14 50
Rochester, Mrs. Geo. Hine, 10 00
Spencerport, Mrs. S. L. Bush, 1 00
Syracuse, Valley Station, Rev. W. B. Dade and wife, 2 00
Utica, Mrs. G. H. S. Maynard, for Marathi Mission, 4 25
Wellsville, 1st Cong. ch. 37 45
Woodville, Cong. ch. 9 65
———, A friend in Central New York, 40 00
———, A Friend, 10 65—4,056 83

NEW JERSEY.

Cedar Grove, Cong. ch. 10 00
Glen Ridge, Cong. ch., toward support Dr. F. Van Allen, 100 00
Jersey City Heights, Caroline L. Ames, 25 00
Newark, Belleville-av. Cong. ch. 21 11
Trenton, Friend, for East Turkey, 40; North China, 100; Japan, 120, 260 00
Troy Hills, Mrs. S. H. Condit, for work in North China, 5 00

Upper Montclair, Christian Union Cong. ch., toward support Rev. Chauncey Goodrich, and to const. C. T. PURDY and MR. and MRS. C. W. ANDERSON, H. M. 300 00
Westfield, Cong. ch. 370 02—1,091 13

PENNSYLVANIA.

McKeesport, 1st Cong. ch. 11 00
Miners Mills, Miner Cong. ch. 10 00
Montrose, Mrs. Edwin Lathrop, 5 15
Philadelphia, Chas. C. Savage, 400; Lilla M. Harmon, 5, 405 00
Scranton, Welsh Cong. ch. 5 00
Sharon, 1st Cong. ch. 3 80
Spring Creek, Cong. ch. 2 50
Wheatland, Cong. ch. 5 00
Wilkes Barre, D. W. Hughes, 10 00——457 45

MARYLAND.

Baltimore, Associate Cong. ch., 73.31; Canton, Cong. ch., 2.00; Bernard, C. Steiner, for missions in Turkey in Asia, 50, 125 31

VIRGINIA.

Vienna, Misses E. and G. McKean, for native preacher, Madura, 25 00

GEORGIA.

Atlanta, Friends, 10 00

FLORIDA.

Cocoanut Grove, Cong. ch. 1 50
Jacksonville, J. W. Stebbins, for China, 10 00
Melbourne, J. A. Adams, 10 00——21 50
Legacies. — Melbourne, John H. Phillips, by Mrs. A. O. M. Phillips, Ex'x, for work in India, 500 00
521 50

ALABAMA.

Talladega, Talladega College, 1 00

TENNESSEE.

Crossville, A fellow-worker, 1 50

TEXAS.

Cisca, A. B. Johnson, 10 00
Paris, 1st Cong. ch. 36 00——46 00

INDIANA.

Ft. Wayne, So. Cong. ch. 6 00
Terre Haute, 1st Cong. ch. 15 00——21 00

MISSOURI.

Carthage, 1st Cong. ch. 17 11
De Soto, Cong. ch. 5 00
Kansas City, Clyde Cong. ch. 14 01
Meadville, Cong. ch. 8 50
St. Louis, Union Cong. ch. 8 45
Springfield, 1st Cong. ch. 49 88——102 95

OHIO.

Ashland, Cong. ch. 13 22
Austinburg, Cong. ch. 3 15
Bellevue, 1st Cong. ch. 56 90
Belpre, Cong. ch. 17 00
Chardon, 1st Cong. ch., Dr. C. T. Goodwin, toward support Rev. James Dickson, 5 00
Cleveland, Euclid-av. Cong. ch., 258.73; Pilgrim Cong. ch., 216.12; 1st Cong. ch., 60; Hough-av. Cong. ch., 7.50, 542 35
Columbus, 1st Cong. ch., 130; Mayflower Cong. ch., 14.50, 144 50
Dayton, Mr. and Mrs. W. P. Breneman, for work of No. China Mission, 10 00
Defiance, T. B. Goddard, 500 00
Delaware, Wm. Bevan, 5 00
Elyria, 1st Cong. ch., toward support Dr. H. N. Kinnear, 29 59
Ft. Recovery, Cong. ch. 20 05
Garrettsville, Cong. ch. 27 00
Lodi, Cong. ch., for native preacher, Madura, 50 00
Newton Falls, Cong. ch. 10 75
North Ridgeville, 1st Cong. ch. 14 00
Oberlin, 2d Cong. ch., 43.19; Rev. S. F. Porter, 20; Mrs. L. G. B. Hills, 10; Wm. M. Mead, 10, 83 19
Rock Creek, Cong. ch., a member for work, care Rev. C. A. Nelson, 25 00
Sullivan, 1st Cong. ch. 8 00
Tallmadge, Cong. ch. 1 25
Thomaston, Cong. ch. 5 00
Toledo, Central Cong. ch. 43 20—1,614 15

ILLINOIS.

Avon, Cong. ch. 15 00
Champaign, Cong. ch. 3 00
Chicago, A Corporate Member, 25; E. A. Fox, 10; Geo. R. Moore, 5.50; Mrs. R. M. Forrest, .25, 40 75
Delavan, Richard Hoghton, toward support Rev. W. P. Sprague and for use Rev. W. W. Wallace, 25 each, 50 00
Edelstein, Cong. ch. 3 50
Elgin, 1st Cong. ch. 75 00
Forest Glen, Cong. ch. 3 00
Geneseo, 1st Cong. ch. 57 18
Geneva, Mrs. Wealthy Alexander, 100 00
Griggsville, Cong. ch. 12 60
La Harpe, Cong. ch., Home and For. Mis. Soc. 5 00
Morton, Cong. ch. 12 00
Oak Park, 1st Cong. ch., toward support Rev. Robert Chambers, 55.85; 2d Cong. ch., toward support Rev. C. A. Nelson, 35.61, 91 46
Oneida, Cong. ch. and Sab. sch. 11 00
Paxton, Cong. ch. 85 00
Peoria, Miss M. H. Bradley, 3 00
Polo, Indep. Presby. ch., 46.13; Mrs. Lucie H. Barber, 20, 66 13
Quincy, 1st Union Cong. ch. 63 97
Thawville, Dr. J. C. Anderson, Thank-offering, 5 00——702 59
Legacies. — Galesburg, Emeline Hammond, 371 50
1,074 09

MICHIGAN.

Armada, 1st Cong. ch. 22 10
Benton Harbor, 1st Cong. ch. 22 40
Charlotte, Cong. ch. 17 60
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 400 00
Hudson, 1st Cong. ch. 22 20
Lansing, Plymouth Cong. ch. 4 50
Muskegon, 1st Cong. ch., toward support Rev. J. H. Dickson, 16 50
Noble, Mrs. H. Bogardus, 2 00
Northport, 1st Cong. ch. 11 20
Romeo, Friend, 113 33
Vicksburg, 1st Cong. ch. 11 75——643 58

WISCONSIN.

Arena, 2nd Cong. ch., Ladies' Aid Soc. 2 60
Clinton, 1st Cong. ch. 5 00
Delavan, Cong. ch. 10 95

Eau Claire, 1st Con. ch., 500; O. H. Ingram, toward support Rev. G. M. Gardner, 200, 700 00
Genoa Junction, Jun. C. E. Soc. 10 00
Hartland, Cong. ch. 8 40
Janesville, 1st Cong. ch. 75 00
Jarven, Cong. ch. 2 51
Lake Geneva, 1st Cong. ch. 14 74
New Richmond, 1st Cong. ch. 13 75
North Greenfield, Mrs. S. C. Whittemore, for work in India, 38 50
Princeton, Cong. ch. 2 00
Token, Cong. ch. 1 25
Union Grove, Cong. ch., 14.46; Emma Kantsky, 1; Benj. Smith, 5, 20 46
West Superior, Rev. J. H. Nason, 25
Whitewater, Cong. ch. 21 48——926 89

IOWA.

Algona, A. Zahlten, 9 00
Burlington, Cong. ch. 1 50
Cedar Rapids, 1st Cong. ch. 12 00
Chester Centre, Cong. ch. 4 80
Clay, Cong. ch. 7 50
Dinsdale, Cong. ch. 13 50
Dubuque, Summit Cong. ch. 25 00
Gilbert Station, Cong. ch. 3 13
Kalo, Cong. ch. 12 14
Kinross, Mary Ferguson, 4 25
Mitchellville, Cong. ch. 8 00
Montour, Cong. ch. 20 00
Moville, Cong. ch. 2 76
Muscatine, W. F. Johnson, 5 00
Newburg, 1st Cong. ch. 3 71
Newton, Cong. ch. 26 90
Nora Springs, Cong. ch. 4 73
Red Oak, 1st Cong. ch. 27 92
Shenandoah, Cong. ch. 51 10
Sloan, Cong. ch. 24 00
Waterloo, 1st Cong. ch. 76 25
Waucoma, Cong. ch. 3 90——347 09

MINNESOTA.

Austin, 1st Cong. ch. 25 97
Duluth, Pilgrim Cong. ch. 83 80
Faribault, Cong. ch. 32 67
Grand Meadow, Cong. ch. 4 20
Lake Benton, Cong. ch. 3 36
Lake Stay, Cong. ch. 1 75
Minneapolis, Plymouth Cong. ch., 118.72; Como-av. Cong. ch., 100; 1st Cong. ch., 55.50; Park-av. Cong. ch., 44.37, 318 59
Morris, Cong. ch. 15 00
New Ulm, 1st Cong. ch. 8 19
Red Wing, D. C. Hill, 8 00
St. Paul, Bohemian Cyril Chapel, 5 00
Winona, 1st Cong. ch. 37 22——543 75

KANSAS.

Bradford, C. C. Gardiner, 25 00
Emporia, 1st Cong. ch. 60 03
Little River, Mrs. T. A. Brunker, 2 00
Smith Centre, Cong. ch. 9 27
Stockton, 1st Cong. ch. 2 35
Twelve Mile, Cong. ch. 1 00
White Cloud, Cong. ch. 2 00——101 65

NEBRASKA.

Aurora, Cong. ch. 33 47
Burwell, Cong. ch. 3 00
Butte, 1st Cong. ch. 3 41
Culbertson, Walter N. Giles, 20 00
Fremont, Cong. ch. 76 30
Omaha, 1st Cong. ch. 17 75
Ravenna, Cong. ch. 4 00
Sutton, H. B. Battishill, 8 00
——, Friends, 10 00——175 93

CALIFORNIA.

Alameda, West End Cong. ch. and Sab. sch. 1 50
Berkley, North Cong. ch. 2 50
Chico, J. E. Lee, 5 00
Cloverdale, Cong. ch. 7 00
Nordhoff, Mrs. Jane R. Gelett, 5 00
Oakland, 1st Cong. ch., 172; Plymouth Cong. ch. Aux., 1, 173 00
Ontario, Bethel Cong. ch. 67 28
Pacific Grove, Mayflower Cong. ch. 8 06
San Francisco, Plymouth Cong. ch. 10 00
San Jose, Cong. ch., of which 100 from Mrs. Jennie M. Bowen deceased, to const. Miss Nellie T. Bowen, H. M. 191 33
Sierra Madre, 1st Cong. ch. 10 60
Ventura, Cong. ch. 9 00——490 27

OREGON.

Mountain Dale, Mr. and Mrs. Burgdorfer, 2 50
Portland, Hassalo-st. Cong. ch. 9 50——12 00

COLORADO.

Arriba, 1st Cong. ch. 3 00
Colorada Springs, 1st Cong. ch., toward support Rev. Henry Fairbanks, 297.83; Hillside Cong. ch., 2, 299 83
Flagler, 1st Cong. ch. 5 00——307 83

WASHINGTON.

Port Gamble, Cong. ch. 3 00
Roy, Cong. ch. 10 00
Seattle, University Cong. ch. 5 65
Snohomish, 1st Cong. ch. 10 00
Walla Walla, Bethel Cong. ch. 2 00——30 65

NORTH DAKOTA.

Carrington, Cong. ch. 8 00
Inkster, Cong. ch. 2 00
Jamestown, 1st Cong. ch. 6 46
Sanborn, Cong. ch. 5 00
Standing Rock, Indian Mission Cong. ch. 5 00——26 46

SOUTH DAKOTA.

Academy, Ward Academy Cong. ch. 11 16
Bryant, Cong. ch. 5 00
Elbowoods, Cong. ch. and Sab. sch. 12 00
Elk Point, Cong. ch. 14 86
Ft. Berthold, Cong. ch. and Sab. sch. 7 00
Ft. Pierre, Cong. ch. 7 00
Howard, Union Cong. ch. 2 00
Iroquois, Cong. ch. 5 00
Petrus, Ger. Cong. ch., John T. Springs, 5 00
Pierre, 1st Cong. ch. 14 68——83 70

MONTANA.

Helena, 1st Cong. ch. 9 10
Laurel, Cong. ch. 2 00
Union, Cong. ch. 2 00——13 10

IDAHO.

Challis, Woman's Mis. Aux. 5 50
Priest River, 1st Cong. ch. 2 00——7 50

WYOMING.

Dayton, Cong. ch. 3 34

UTAH.

Salt Lake City, 1st Cong. ch. 117 25

OKLAHOMA.

El Reno, Cong. ch., E. E. Barakat, toward support theol. student, 2 00

Oklahoma City, Pilgrim Cong. ch., E. E. Barakat, for native preacher, 2 00
Weathersford, Johannes Sauer, 10 00
Wellston, Cong. ch., E. E. Barakat, toward support theol. student, 3 00——17 00

DOMINION OF CANADA.

Province of Quebec, Montreal, American Presby. ch., toward support Rev. C. C. Fuller, 450; Mrs. Annie W. Read, on pledge Rev. F. W. Read, 10, 460 00

TERRITORY OF HAWAII.

Honolulu, Two friends, 7 50
Makawao, Foreign Protestant Cong. ch. 25 00——32 50

FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov, Rev. James F. Clarke, D.D. 20 00
South Africa, Wellington, Annie M. Wells, of which, for work in South China, 5, and for Ponape, 15, 20 00——40 00

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.
Miss Sarah Louise Day, Boston, *Treasurer.*

For sundry missions, in part, 12,944 44
For rent for Dr. Louise H. Grieve, 99 17
For salary, Rev. J. D. Taylor (Oswego Falls, N. Y.), 10 00
For salary, Mrs. F. B. Bridgeman (Aux. Manhattan ch., N. Y.) 20 00–13,073 61

From Woman's Board of Missions of the Interior.
Mrs. S. E. Hurlbut, Evanston, Ill., *Treasurer,* 6,703 00

MISSION SCHOOL ENTERPRISE.

Maine.—Brewer, 1st Cong. Sab. sch., 10; Rockland Young People's Soc., 7.50; Seal Harbor, Y. P. S. C. E., 2.10; South Portland, Bethany Y. P. S. C. E., 7.50, 27 10
New Hampshire.—Centre Harbor, Cong. Sab. sch., 7.48; Greenland, do., 12.15; Lebanon, 1st Y. P. S. C. E., 10; New Ipswich, Y. P. S. C. E., for Chinese Missions, 2, 31 63
Vermont.—Barnet, Cong. Sab sch., 7.50; Rochester, Y. P. S. C. E., 4.56; Waterbury Primary Sab. sch., for Sab. sch. in India, 15; West Brattleboro, 1st Cong. Sab. sch., 10, 37 06
Massachusetts.—Boston, Eliot (Roxbury), Cong. Sab. sch., 15.70; Dennis, Cong. Sab. sch., 6; Hadley, 1st Cong. Sab. sch., 9.39; Hanson, do., 1.47; Holden, Cong. Sab. sch., 6; Huntington, 2d Cong. Sab. sch., 7.23; Lancaster, Evan. Cong. Sab. sch., 5; Leominster prim. dept. of Ortho. Cong. Sab. sch., 5; Littleton, Cong. Sab. sch., for school, care Rev. R. A. Hume, 5; Newton, Eliot Y. P. S. C. E., 10; Packardville, Y. P. S. C. E., 1; South Medford, Union Cong. Sab. sch., 4.06; West Hawley, Y. P. S. C. E., for China, 3; Weymouth, 1st Cong. Sab. sch., 5; Whitinsville, Village Cong. Sab. sch., 91.80, 175 65
Rhode Island.—Howard, Franklin Y. P. S. C. E., 5.13; River Point, Cong. Sab. sch., 10, 15 13
Connecticut.—Centerbrook, Cong. Sab. sch., for Sab. sch. work, 1.50; Cornwall, 1st Cong. Sab. sch., for India, 24.59; Coventry, 2d Cong. Sab. sch., 8.05; Groton, Y. P. S. C. E., for Marathi, 20; do., Cong. Sab. sch., 6.66; Kensington, Cong. Sab. sch., 10; Meriden, 1st Cong. Sab. sch., 40; New London, Sab. sch. of 1st ch. of Christ, for India, 9.50; Somers, Cong. Sab. sch., 6.15; Southington, 1st Cong. Sab. sch., 12; South Norwalk, do., 17.71; West Avon, Y. P. S. C. E., 17.50; West Suffield, Cong. Sab. sch., 3, 176 66
New York.—Berkshire, Cong. Sab. sch., for pupil, Marsovan, 30; Brooklyn, Willoughby-av. Cong. Sab. sch., 50; Flushing, Cong. Sab. sch., 7.51; Oswego, Cong. Sab. sch., a class, 1.42; Oxford, Cong. Sab. sch., 5; Smyrna Mis. Soc. Cong. Sab. sch., 17, 110 93
Pennsylvania.—Allegheny, 1st Y. P. S. C. E. 5 00
Florida.—St. Petersburg, Y. P. S. C. E. 2 35
Louisiana.—Hammond, Y. P. S. C. E., 6.07; do., Cong. Sab. sch., 1.56, 7 63
Kentucky.—Berea, 1st Cong. Sab. sch., for China, 2 73
Missouri.—Kansas City, Beacon Hill Cong. Sab. sch., 11; St. Joseph, Tabernacle Y. P. S. C. E., 13.50; St. Louis, Pilgrim Y. P. S. C. E., 30, 54 50
Ohio.—Dayton, Mr. and Mrs. W. P. Breneman, for pupil, Tientsin, 5; Madison, Central Cong. Sab. sch., 7.01; Oberlin, 1st Cong. Sab. sch. (Home dept.), 5, 17 01
Illinois.—Amboy, Cong. Sab. sch., 5; Champaign, do., for India, 3.67; Chicago, Leavitt-st. Cong. Sab. sch., 9.56; do., 1st Cong. Sab. sch., 6.45; do., Green-st. Cong. Sab. sch., 3.83; Morton Park, Cong. Sab. sch., 1.45; Paxton, Y. P. S. C. E., 9.01; Pecatonica, Cong. Sab. sch., 4.16; Rockford, Jun. Y. P. S. C. E. of 1st Cong. ch., 2, 45 13
Michigan.—Benton Harbor, 1st Cong. Sab. sch., 5.03; do., 1st Y. P. S. C. E., 4.50; Hancock, Cong. Sab. sch., 40.14; Vanderbilt, Y. P. S. C. E., 5, 54 67
Wisconsin.—Baraboo, Cong. Sab. sch., 7; Delavan, do., 20.44; Milwaukee, Hanover-st. Cong. Sab. sch., 3.20; New Richmond, Cong. Sab. sch., Birthday box, 6.60; Ripon, Y. P. S. C. E., 3, 40 24
Iowa.—Iowa City, Welsh Cong. Sab. sch., for India, 5.40; Newburg, Cong. Sab. sch., 3.49; Shenandoah, do., 10, 18 89
Minnesota.—Ada, Cong. Sab. sch., 2.40; Minneapolis, Plymouth Cong. Sab. sch., 15.24; New Paynesville, Cong. Sab. sch., 3.28; Rochester, do., 4.91, 25 83
Kansas.—Newton, Tillie Tangeman, for Madura, 10 00
Nebraska.—Loomis, Cong. Sab. sch., 2; Norfolk, do., 1.71; Silver Creek, do., 2.19; Weeping Water, do., 11.13, 17 03
California.—San Francisco, 1st Y. P. S. C. E., 25; Santa Cruz, Y. P. S. C. E., 18; San Jose, Cong. Sab. sch., 7 12; Ventura, 1st Cong. Sab. sch., 8, 58 12
Oregon.—Cedar Mill, Ger. Cong. Sab. sch. 8 50
Washington.—Snohomish, Prim. dept. of Cong. Sab. sch. 2 75
North Dakota.—Cooperstown, Cong. Sab. sch., 4.10; New Rockford, do., 1.70, 5 80
Wyoming.—Dayton, Cong. Sab. sch. 1 53
Utah.—Salt Lake City, Phillips ch., a member, for day schools in India, .50; do., Cong. Sab. sch., for do., 2, 2 50
Oklahoma.—Seward, Cong. Sab. sch. 1 41
Turkey.—Mardin, Girls' Y. P. S. C. E., for China, 4 40
960 18

MICRONESIAN NAVY.

Connecticut.—Hartford, Warburton Chapel Sab. sch., 19.78; Meriden, 1st Cong. Sab. sch., 10; New London, Prim. Sab. sch. of 1st ch. of Christ, for *Morning Star*, 1.46; Plainville, Cong. Sab. sch., 10, 41 24

FLORIDA.—Lake Helen, Cong. Sab. sch. 2 55
ILLINOIS.—Amboy, Cong. Sab. sch. 5 00

48 79

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—Indianapolis, No. Y. P. S. C. E., for Lee Fund, 1 10
MISSOURI.—Kansas City, Prospect-av. Y. P. S. C. E., for Haskell Fund, 1 00
ILLINOIS.—Algonquin, Y. P. S. C. E., 2; Avon, do., 2; Chicago, 1st Y. P. S. C. E., 18; Granville, Y. P. S. C. E., 40; Marseilles, do., 5; Mt. Palatine, do., 5; Odell, do., 12.50; Peru, do., 5; Plainfield, do., 10; Providence, do., 10; Somonauk, do., 2.90; Tonica, do., 20; Waukegan, 1st Y. P. S. C. E., 1.05, all for MacLachlan Fund, 133 45
MICHIGAN.—Alpena, 1st Y. P. S. C. E., 5; Benton Harbor, Y. P. S. C. E., 5, both for Lee Fund, 10 00
WISCONSIN.—Hartford, Y. P. S. C. E., 10; Milwaukee, Pilgrim Y. P. S. C. E., 10; do., North Side Y. P. S. C. E., 4.15; Wauwatosa, Y. P. S. C. E., 2; all for Olds Fund, 26 15
IOWA.—Britt, Y. P. S. C. E., 4; Cherokee, do., 3; Davenport, Edwards Y. P. S. C. E., 5; Emmettsburg, Y. P. S. C. E., 1.25; Fayette, do., 5; Glenwood, do., 5.42; Ionia, do., 5; McIntyre, do., 1; Minden do., 5; New Hampton, do., 7.50; all for White Fund, 42 17
MINNESOTA.—Glencoe, Y. P. S. C. E., 2.35; St. Paul, Bethany Y. P. S. C. E., 2.50; Wadena, Y. P. S. C. E., 1.50; all for Haskell Fund, 6 35
NEBRASKA.—Crawford, Y. P. S. C. E., 8; Curtis, do., 3; Fairmont, do., 10; Friend, 1st Y. P. S. C. E., 25; Lincoln, Vine-st. Y. P. S. C. E., 10; West Point, Cong. Sab. sch., 1; all for Bates Fund, 57 00
COLORADO.—Manitou, Y. P. S. C. E., for Albrecht Fund, 12 50
SOUTH DAKOTA.—Estelline, Y. P. S. C. E., 10; Ipswich, do., 1.65, both for Haskell Fund, 11 65
WYOMING.—Cheyenne, 1st Y. P. S. C. E., for Albrecht Fund, 10 00

311 37

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE.—Bath, Winter-st. Y. P. S. C. E., for native preacher, Madura, 6; Belfast, Y. P. S. C. E., for pupil, Euphrates College, 10; Bucksport, Mrs. Edward Buck, for work, care Rev. C. R. Hager, 10; Portland, Jr. Y. P. S. C. E., for two pupils, care Rev. H. K. Wingate, 31, 57 00
NEW HAMPSHIRE.—Littleton, Y. P. S. C. E., for use Miss A. H. Bradshaw, 15; Portsmouth, Mrs. Sarah T. Greene, for widows, care Miss Anstice Abbott, 30, 45 00
VERMONT.—Cornwall, Cong. Sab. sch. and friends, for rent of Boys' School building, Sivas, 22 00
MASSACHUSETTS.—Amherst, 1st Y. P. S. C. E., for use of Rev. and Mrs. J. D. Taylor, 23.50; Andover, So. Cong. ch., for work, care Miss M. L. Graffam, 24; do., So. Cong. Sab. sch., for do., 5; Auburn, Cong. Sab. sch., for Bible-woman, Foochow, 20; Auburndale, Mrs. Geo. M. Adams, for work, care W. E. Hitchcock, 25, and for work, care Miss M. Fenton, 17.25, and for work, care Miss Corinna Shattuck, 15; Boston, Mt. Vernon ch., S. E. T., for use of Rev. C. R. Hager, 40; do., Mt. Vernon Chinese Sab. sch., for church building, Nam Tsun, 80; do., Y. P. S. C. E. of Union ch., for native preacher, care Rev. J. H. House, 52.80; do., Rev. and Mrs. Daniel Merriman, D.D., for Ahmednagar ch., 750; Chelsea, Prim. dept. of 1st Cong. ch., for Elenchie Tsilka, 8.38, and from friends, for Zomitza, 13.75; Chicopee, Rev. H. P. Woodin, for school, care Rev. E. H. Smith, 5; Clinton, Cong. Sab. sch., Miss Gibbs' class, for work, care Rev. C. R. Hager, 13; Dedham, a friend, for work, care Rev. C. A. Clark, 170; Douglass, Geo. A. Hill, for work, care Miss Corinna Shattuck, 1; Everett, Courtland-st. Y. P. S. C. E., for Bible-woman, care Rev. J. K. Browne, 10; Holyoke, Mrs. Frances D. Hubbard, for work, care Miss Stella N. Loughridge, 10; Lincoln, Cong. Sab. sch., for pupil, care Miss E. S. Hartwell, 20; do., Friend, for Storrs Memorial Hospital, 1; Medford, Y. P. S. C. E. of Union Cong. ch., for pupil, care Dr. A. P. Peck, 5; Newbury, 1st Parish Cong. Sab. sch., for pupil, care Rev. F. E. Jeffery, 12; do., do., for pupil, care Rev. E. P. Holton, 12; No. Brookfield, 1st Cong. Sab. sch., for work, care Rev. E. Fairbanks, 5; Rockland, 1st Cong. ch., for use of Rev. A. H. Smith, 20; Somerville, Winter Hill ch., for Capron Hall Cottage, 26.54; Townsend, Martha E. Harrington, for work, care Rev. E. P. Holton, 2; West Medway, 2d Cong. Sab. sch., for pupil, care Miss M. L. Daniels, 12.50, 1,399 72
RHODE ISLAND.—Providence, Jun. Y. P. S. C. E., for pupil, care of Miss Mary B. Harding, 23; do., Mary E. Salisbury, for do., 15, 38 00
CONNECTICUT.—Bristol, F. Bruen's class, for pupil, Anatolia College, 15; Danielson, Emily Danielson, for pupil, care Miss Mary B. Harding, 15; Deep River, prim. dept. of Cong. Sab. sch., for pupil, care Rev. G. M. Rowland, 15; Hartford, Y. P. S. C. E. of Center (1st) ch., for work, care Miss H. J. Gilson, 5.57; Lyme, Y. P. S. C. E., for St. Paul's Institute, 15; New London, Mrs. J. N. Harris, for present needs of Anatolia College, 1,000; do., 2d Cong. Sab. sch. Pri. class, for work, care Rev. E. H. Smith, 11.25; do., Sab. sch. of 1st ch. of Christ, for work, care Rev. C. A. Nelson, 7.68; Norfolk, Y. P. S. C. E., for work, care Rev. G. M. Rowland, 5; Shelton, Friend, for work, care Dr. C. R. Hager, 10; ——, Investment, for work, care Mrs. Sarah S. Smith, 50, 1,149 50
NEW YORK.—Lima, M. S. B., toward support native preacher, China, 40; Middletown, 1st Y. P. S. C. E., for pupil, Madura, 15; New Rochelle, Miss E. Moulton, for Lend-a-hand Fund, Ceylon, 40; New York, D. Willis James, for Storrs Memorial Hospital, 1,000; do., Friends, through A. D. F. Hamlin, for Clara Hamlin Lee Memorial Chapel, 340; do., Mrs. E. J. Brown, for Lend-a-hand Fund, Ceylon, 80; No. Evans, Y. P. S. C. E., for work, care Rev. F. B. Bridgman, 1.75; Rochester, Central Cong. ch., for use, Miss H. Seymour, 59.35, 1,576 10
NEW JERSEY.—Highwood, Sab. sch. of Reformed ch., for chapel, Bey Alan, 9.09; Merchantville, 1st Presb. Sab. sch., for work, care Rev. R. M. Cole, 25; Paterson, Louis Park, for Self-help dept., Anatolia College, 10; Upper Montclair, Christian Union Cong. ch., for work, care Miss Corinna Shattuck, 30, 74 09
PENNSYLVANIA—Keating Summit, Marietta C. Prince, for Storrs Memorial Hospital, 1; Philadelphia, Germantown 1st ch., for Anglo-Vernacular School, care Rev. Wm. Hazen, 75; do., Misses Carrie and Mary Wickes, for teacher, Anatolia College, 300, 376 00
MISSISSIPPI.—Mound Bayou, Rev. B. F. Ousley, for native workers, East Cen. Africa, 5 00
OHIO.—Bellevue, 1st Y. P. S. C. E., for native helper, care Rev. H. C. Hazen, 14; Cleveland, S. T. Wellman, for Self-help

dept., Anatolia College, 100; Jefferson, Kingdom Extension Soc., for work, care Dr. I. J. Atwood, 10; Oberlin, Friend, for work, care Mrs. J. L. Coffing, 18; do., Mrs. L. G. B. Hills, for do., 7; Sullivan, 1st Cong. ch., Rev. and Mrs. L. W. Mahn, for native worker, Foochow, 10, 159 00

ILLINOIS.—Chicago, J. A. Werner's Sab. sch. class of Grace Cong. ch., for native preacher, care Rev. H. G. Bissell, 12.50; do., Mrs. C. L. Goodenough, for work, Zulu Mission, 37.50; do., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 10; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Geneseo, 1st Cong. ch., for work among the blind, care Anna L. Millard, 10; Oak Park, 3d Cong. Sab. sch., for Amanzimtote Boys' School, 5.19; Summerdale, Int. Y. P. S. C. E., Literary Soc. and Friends in Cong. ch., for Edgar B. Wylie School, care Rev. F. E. Jeffery, 10, 86 19

MICHIGAN.—Bridgman, Y. P. S. C. E., for pupil, care Rev. L. O. Lee, 6.25; Detroit, 1st Cong. ch., for use of Rev. J. P. Jones, 100; do., Canfield-av. Cong. Sab. sch., for native teacher, Ceylon, 26.18; Grand Rapids, Park ch. Sab. sch., for work in Smyrna, 25; do., do., Y. P. S. C. E., for do., 7.50; do., South Y. P. S. C. E., for do., 16.25; do., Plainfield-av. Y. P. S. C. E., for do., 7.50; do., East Grand Rapids, do., for do., 1.50; do., Smith Memorial, Jun. do., for do., .50; Monroe, Miss A. M. Ferris, for work, care Mrs. M. E. Bissell, 5; Muskegon, 1st Cong. ch., for work, care Miss Coriana Shattuck, 16, 211 68

WISCONSIN.—Oxford, Union Cong. Sab. sch., for child widows, care Miss Anstice Abbott, 2 35

IOWA.—Correctionville, Mrs. R. M. McQuitty's Sab. sch. class, for orphanage, care Miss E. M. Chambers, 2.25; Grinnell, Rev. G. H. White, for work, care Rev. G. E. White, 28; Osceola, Jennie M. Baird, for Miss Agnes M. Baird, 10, 40 25

MINNESOTA.—Minneapolis, Como-av. Cong. ch., for native pupil, care Rev. H. K. Wingate, 17 00

NEBRASKA.—Hastings, Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 5 00

CALIFORNIA.—Fields Landing, E. E. Chakurian, for day school, care Rev. J. C. Martin, 10; Pasadena, "Calmas," for work, care Miss Susan R. Howland, 10; San Rafael, Cong. Sab. sch., for pupil, care Mrs. Mary E. Bissell, 14, 34 00

OREGON.—Portland, Hassalo-st. Y. P. S. C. E., for pupils, care Rev. J. H. Dickson, 12 00

SOUTH DAKOTA.—Ger. Cong. ch., for work, care Rev. G. E. Albrecht, 15 00

OKLAHOMA.—Oklahoma City, Rev. L. A. Turner, for native helper, care Rev. C. A. Nelson, 2 00

CANADA.—Province of Ontario, Hamilton, Mrs. Geo. Elliott, for Elliott Memorial School, Ceylon, 75; Province of Quebec, Montreal, D. W. Ross, for work, care Rev. W. A. Farnsworth, 50, 125 00

TURKEY.—Marash, Armenian Friends, Int. Theol. Sem. Fund, 52 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, *Treasurer.*

For use, Mrs. M. C. Sibley,	31 00	
For work, care Miss F. E. Hartt,	5 00	
For use, Rev. H. G. Bissell,	17 00	
For child widow, care Miss A. Abbott,	15 00	
For Capron Hall Cottage,	175 00	
For pupil, care Miss M. L. Daniels,	20 00	
For work, care Rev. H. N. Barnum,	17 00	
For use, Miss Ilse Pohl,	29 00	
For Okayama Orphanage,	1 00	310 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer.*

For pupil, Samokov,	13 25	
For kindergarten, Miss J. H. Brown,	50	
For pupil, care Miss E. M. Chambers,	52 50	
For orphan at Marash,	10 00	
For blind children, care Miss A. L. Millard,	27 02	
For use of Mrs. J. L. Coffing	25 00	
For Bible-woman, care Mrs. A. N. Andrus,	1 00	129 27

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Miss Emily Thompson, Toronto, Ontario, *Treasurer.*

For scholarship, Smyrna,	70 00
	6,013 15
Donations received in January,	74,680 04
Legacies received in January,	13,999 16
	88,679 20

Total from September 1, 1902, to January 31, 1903, Donations, $229,964.32; Legacies, $19,499.00 = $249,463.32.

ADVANCE WORK, MICRONESIA.

MASSACHUSETTS.—Adams, Cong. Sab. sch.	10 00
RHODE ISLAND.—Providence, Edwin Barrows,	10 00
CONNECTICUT.—Greenwich, Cong. Sab. sch., Miss Grace W. Choate's Bible class, 20; do., Geo. H. Mills, 10; do., A friend, 5; So. Britain, Cong. Sab. sch., 10,	45 00
NEW YORK.—Sayville, Mrs. Elizabeth S. Halsey,	10 00
ILLINOIS.—Chicago, Miss E. E. Chase and Miss Mary P. Chase, 20; Galesburg, Central Cong. ch., toward support Rev. and Mrs. F. M. Price, 200,	220 00
	295 00

ABBOTT FUND.

MASSACHUSETTS.—Chelsea, Y. P. S. C. E. of 3d ch., 10; Petersham, Y. P. S. C. E., 20; do., Elizabeth B. Dawes, 200,	230 00
ILLINOIS.—Big Woods, Cong. Sab. sch.	5 00
OHIO.—Cleveland, primary dept. of East Madison-av. Cong. Sab. sch.	15 00
IOWA.—Harlan, Jun. C. E. Soc., 10; Waterloo, Cong. Sab. sch., 15,	25 00
	275 00

TWENTIETH CENTURY FUND.

MASSACHUSETTS.—Malden, Mr. and Mrs. Wm. H. Willcox,	50 00
RHODE ISLAND.—Kingston, Corporate Member, 100; Pawtucket, Pawtucket Cong. ch., 16; Providence, Beneficent Cong. ch., 50,	166 00
CONNECTICUT.—Meriden, Rev. Joel S. Ives, 20; do., John S. Lane, 20,	40 00
NEW YORK.—New York, Lucien C. Warner,	500 00
TURKEY.—Cesarea, Rev. W. A. Farnsworth, D.D.	100 00
Officers of the Board and Members of the Prudential Committee, add'l, (previously acknowledged, 27,050.67),	50 00
	906 00
Previously acknowledged,	95,297 93
	96,203 93

For Young People.

SOME CHRISTIAN SERVICES AT GUAM, MICRONESIA.

BY MRS. ALICE PRICE LOGAN.

Our mission house is more than a mile outside of the town of Agaña, and one morning, after several ludicrous and fruitless attempts, we found ourselves mounted on the high seat of a two-wheeled bull-cart, trundling toward Agaña. The palm trees clapped their hands, the birds fairly split

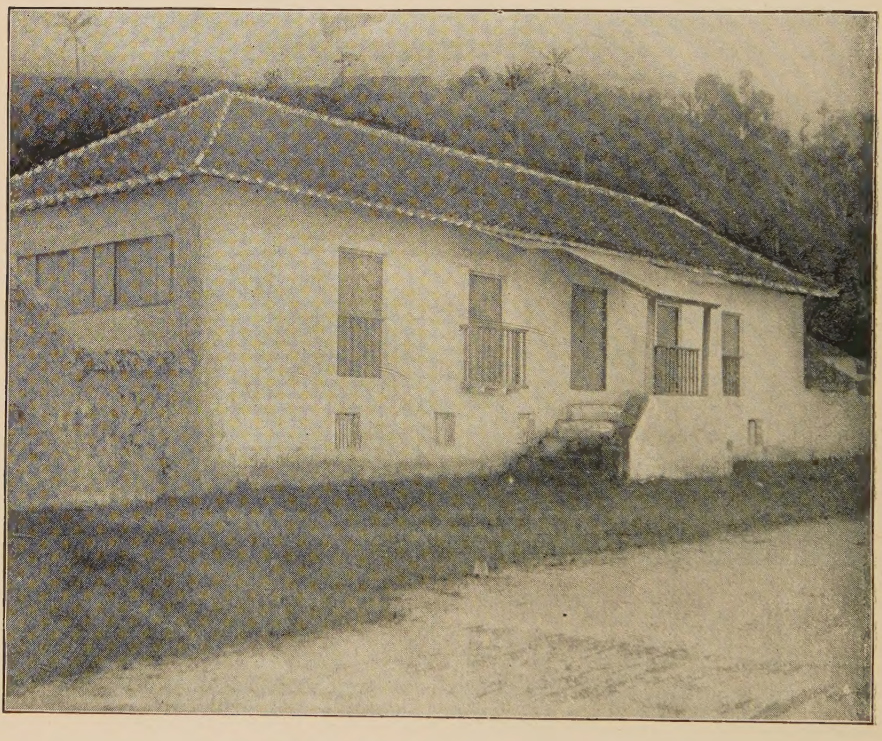
A STREET IN AGAÑA, GUAM.

their throats with song, and all nature seemed buoyant with joy. Our hearts were also glad, for this morning was to witness our first baptismal service in Guam, and three little lambs were to be gathered into our tiny fold.

As we entered the church, refreshingly cool after our warm drive, the children gathered about us, and one little curly-haired maiden offered me a rose. We were scarcely seated when some one announced the approach of the babes. They entered the church, gay in holiday attire, borne by their proud mothers, and closely followed by their happy fathers. After the opening exercises, Mr. Price delivered a simple little talk in Spanish, appropriate to the occasion, which seemed to please the children greatly. This was followed by a solo, entitled, "Open the Door for the Children," and then the parents brought forward the little ones for baptism. I felt a catch in my throat as Mr. Price lifted José into his arms, and rested his hand for a moment on the little dark head, and as the third little man was placed again in his mother's arms, my eyes were dimmed with tears. The service was closed with the hymn, "O Happy Day," and the benediction. Then each

tiny form was handed to me in turn. I urged each mother to call on us, and then they told me some of their life; the many household cares, the work on their ranches, but never a word of complaint. Their lives are sadly hard and loveless in many particulars; but the Chamorro woman has not such a hopeless outlook as her sister in China or India.

American rule has wrought great changes in the Island for the betterment of the natives; but the utter shamelessness and undisguised sin, as seen in the lives of some of the white inhabitants, has a mighty and far-reaching influence for evil. However, the natives are beginning to feel the power of



THE MISSION CHAPEL AT GUAM.

Christianity. It is difficult for them to realize that all who are not Catholics must not necessarily be Protestants; and that a man may be a Protestant and still be a very imperfect Christian. For generations they have known only a religion of form, and the idea of heart-service is wholly new. We thank God for the few Christian young men among the Americans who, by their consistent lives, help us in the struggle to lift these people from the blindness of their superstitions to a higher plane of Christian thought and morality.

In marked contrast to the baptismal scene I have described, I recall the burial of Francesca Garrido, one of the most faithful members of our congregation. For months he had been tottering on the verge of the grave, his frail form racked by the consumptive's cough; but his face retained its sweet cheerfulness, and his faith never wavered. He was haunted by the fear that

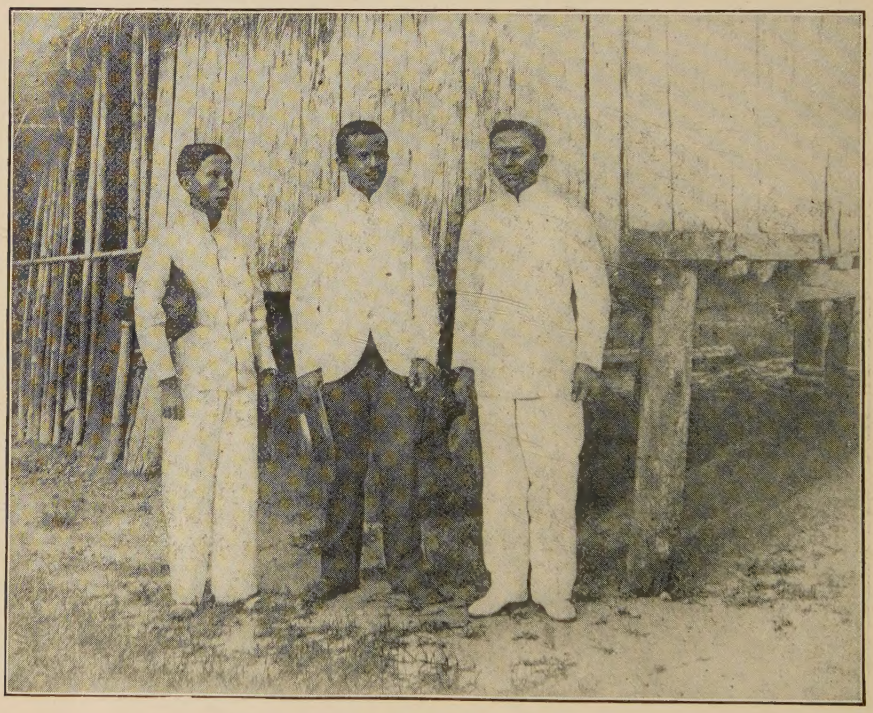
after his death his relatives, who were Catholics, would bury him in accordance with their faith. A few days before his death they did call in the priests and close the doors to his Protestant friends; but Governor Shroeder, hearing of the disturbance, sent a guard of soldiers to the house to insist upon justice. In the presence of the guard, Francesca expressed his wish that the burial service be conducted by Mr. Logan. He passed peacefully away on the following evening, and we who had known his life of gracious piety rejoiced that the tired body had at last released its tenant.

The next afternoon witnessed the first native Protestant funeral in Guam; and a very beautiful ceremony it was, although simple. The exercises were

A NATIVE HOUSE AFTER THE EARTHQUAKE.

conducted in Spanish, by Mr. Logan. The tiny hut was crowded with those who had known and loved the gentle-spirited man. In one end of the low room rested the casket; at its head stood Francesca's only child, a girl, with disheveled hair, tear-stained face, and heavy-lidded eyes. The low-voiced prayers, the few remarks of sympathy and appreciation, the utter lack of ostentation, must have made a deep impression on the natives, who are accustomed only to the weird unreality of their Catholic rites. The brief service ended with a few well-chosen words from Jose Custino, and the pallbearers came forward. As the casket disappeared through the doorway, the orphaned daughter staggered after with a heart-breaking sob. I pressed toward her and caught the shaking girl in my arms. Dropping her head on my shoulder, she sobbed and moaned while I whispered words of comfort.

The procession moved through the narrow alley, crowded with wondering natives, and turned into the main street. Here we were met by a Catholic funeral: a dingy coffin, borne by four natives, the candles sputtering in the drizzling rain, which had been falling steadily all the afternoon. Accompanied by no mourners, it moved down the road to the Catholic cemetery, where the remains were dumped among the bones which had been heaped there for centuries, and the coffin returned to the church. One casket serves for all. Our procession moved in the opposite direction up the street, accompanied by a crowd of Chamorros. Upon reaching the cemetery we gathered about the grave, and the casket, laden with flowers, was lowered



THREE FILIPINOS AT GUAM.

into the ground. Then with bowed heads we stood, with our tears mingling with the gently falling rain, and the quiet service closed.

The importance of these two occasions can better be appreciated when one realizes that the priests, in their violent condemnation of the Protestants, have informed the Chamorros that there are no sacraments in the Protestant church. The mothers who presented their babes for baptism not only exposed themselves to bitter persecution, but they served to open the eyes of the people to the existence of Protestant sacraments. The burial of Francesca, quietly performed in a spirit of loving sympathy, and, of course, free of charge, revealed to the natives the aim of the Protestant missionary, in sharp contrast to the grasping, mercenary oppression of the priests.